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No. 2

## Church Messenger---Diocese of Edmonton

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\$

\$

## Your Missionary Dollar at Work

### Your "Red Side" Dollar

#### GENERAL SYNOD WORK (Our Share)

Missionary.....	30.3
Religious Education.....	2.5
Social Service.....	2.
Pensions (Missionary Clergy).....	1.6

#### DIOCESAN PROJECTS—

Emergency Fund.....	1.
Sunday School by Post, etc.....	5.4
Social Service.....	2.7
Church Messenger.....	2.7
Divinity Students.....	1.6
Contributions to Canon Newton Memorial, Subscriptions, etc.....	1.

#### COSTS OF SYNODS—

General.....	.7
Provincial.....	2.1
Diocesan.....	2.1

#### DIOCESAN COSTS—

Secretary-Treasurer.....	10.8
Stenographer.....	10.4
Executive Committee Travelling.....	2.1
Printing and Stationery.....	2.1
Office Expenditures, including Heating.....	8.7
See House, Refund and Taxes.....	7.
Pensions (S.P.S. Diocesan).....	3.2
	\$1.00

\$

\$

# Diocesan News

## BISHOP'S ENGAGEMENTS

**Feb. 7th**—Dedication of Memorial Pulpit Christ Church, Edmonton.

**Feb. 9th-13th**—Winnipeg—Meeting of the Committee to elect a Metropolitan.

**Feb. 16th, 17th, 18th**—Meeting of the Pembina Deanery at Onoway.

**Feb. 19th**—Meeting of the Senate of the University of Alberta.

**Feb. 21st**—Camrose.

**Feb. 28th**—Mayerthorpe.

## SEE HOUSE RECEPTION

Bishop and Mrs. Barfoot were "At Home" at the See House, 10416 131st Street, on January 8th. The reception was arranged so that all Church people and other friends might have the opportunity of meeting Bishop and Mrs. Barfoot at their home. Approximately four hundred people called on the first day, most of whom were members of the Church of England. There were also a number of Clergy from other Churches, as well as those in the community. Several from out of town were also able to be present.

The tables had been attractively decorated with chrysanthemums and roses.

Those assisting in the afternoon were: Mrs. S. F. Tackaberry, Mrs. F. Ford, Mrs. W. H. Clark, Mrs. H. Storey, Mrs. J. C. Matthews, Mrs. G. R. F. Kirkpatrick, Mrs. R. H. Cautley, Mrs. A. M. Trendell, Mrs. W. Melnyk, Mrs. G. Barnett, Mrs. E. Millard and Mrs. E. W. S. Kane.

Those assisting in the evening were: Miss Mabel Patrick, Mrs. G. Hunt, Mrs. D. W. F. Richardson, Mrs. W. B. Chamberlain, Mrs. G. G. Reynolds, Mrs. L. M. Watts, Mrs. E. S. Ottley, Mrs. G. P. Gower, Mrs. K. Lyons, Miss V. Leaday, Miss I. Niblett, and S/O Jean Brown (of Toronto).

On Saturday afternoon, January 9th, Bishop and Mrs. Barfoot held a reception for all Church of England Students registered at the University of Alberta. Students from Edmonton, Calgary, and other points in Alberta, together with students from British Columbia attended.

Other guests included the President and Mrs. Newton, the Misses Smith (St. Aidan's), Dr. Mary Winspear, Provost MacEachran, Mrs. F. Ford and Miss Mabel Patrick.

## DIOCESAN COUNCIL FOR SOCIAL SERVICE

At a recent meeting of the Social Service Council the annual report was presented by Mrs. L. C. Conn, showing amount of Social Service work accomplished. Mrs. Conn paid tribute to those who had helped this year, and to all church groups working for Social Service. Mr. A. Potter presented the financial report.

The Rev. L. M. Watts was elected as Chairman for the Social Service Council, and Mr. A. Potter was re-elected Treasurer.

## EDMONTON DIOCESAN BOARD OF W.A.

The Quarterly Board Meeting will be held on Friday, February 5th, at Christ Church. Celebration of Holy Communion will be at 10 a.m. The Rev. E. S. Ottley will be Celebrant and Preacher.

During the afternoon session Mrs. E. Barnett, President of Wetaskiwin Deanery W.A. will speak

on "The Value of Deanery W.A. Branches." An interesting programme sponsored by the Educational Department called "Evening in China" will be held on Friday, February 12th, at All Saints' Parish Hall.

There will be interviews with Madam Chiang Kai-Shek and Madam Sun Yat Sen. Further notices will be given in the Press. D.L.G.

## GIRLS' FESTIVAL

**Easter Week, 1943**—Place and date to be announced later.

All Girls' Groups in the Church are eligible to compete.

Class I—Girls from 16 up.

Class II—Girls from 13 to 16.

Class III—Girls from 6 to 13.

A Challenge Cup will be presented through the courtesy of "The Dominion Anglican W.A. Girls' Committee."

Each age group must enter four (4) sections in order to compete for the cup.

Sections are as follows:

(1) First Aid; (2) Meals; (3) Posters; (4) Essays; (5) Dramatics; (6) Knitting; (7) Sewing; (8) Singing; (9) Reading; (10) Care of Altar and "Christian Symbolism."

D.L.G.

## A.Y.P.A.

### Edmonton Diocesan Council News

Activities for the month of January, 1943, included a sleigh-ride on January 8th, with about seventy young people in attendance. The weather being good made the ride a great success.

Most Branches of the A.Y.P.A. in Edmonton have two teams of four members each who bowl two games, in competition with one another, every Saturday night. The team All Saints' "B" is now leading.

One of our out-of-town Branches, St. Mary's at Clandonald, is very active this year. They have formed a choir under the direction of Rev. S. A. Peake and on one occasion the choir made an all-day journey to a nearby town where they had a very pleasant meeting with Bishop Barfoot. At present they are devoting most of their meetings to play-practising which is enjoyed by all.

Central A.Y.P.A. held a very successful party and had as guests boys from the Manning Depot and from the Pre-enlistment School.

The President of Holy Trinity Branch has resigned owing to the large amount of other church duties he has been called upon to perform along with his Varsity course.

Our Council President, Cpl. Archie Bowker, has recently left Edmonton for duties overseas. Our loss will certainly be another A.Y.P.A.'s gain whenever he may be as there is not a more devoted A.Y.P.A. member anywhere. A successor has not been selected as this position takes up quite a lot of time and everyone seems to be very busy. However, a council meeting will be held shortly and this matter brought up.

All A.Y.P.A. Branches will take part in presenting an evening of Charades on February 8th in All Saints' Church Hall. All members and their friends are invited to attend.

The third issue of the "Octopus" came out recently and was one of the best editions yet. This eight-page issue contained news of all Branch activities and brief talks by our vice-presidents of Work, Worship, Edification and Fellowship, as well as a message from Rev. A. H. Priest and President Archie Bowker.

C.M.

THE RURAL CHURCH CARRIES ON  
or

## W.A. MEANS "WON'T ABDICATE"

The place is a small hamlet in the Diocese of Edmonton. Until a year ago our Church there had a flourishing W.A., working hard and enlivening the congregation. Then the drift began. Mrs. X and Mrs. P went to join their husbands who were in the Vet's Guard; Mrs. O left for the East where her husband went into war work. We certainly missed her—she was always happy, ready to start on the job, made of springs. Some of the younger women and girls melted away as they took up new tasks, and the deep snow this Winter made it difficult for middle-aged country folk to get around easily.

I, being a mere man, concluded that there would not be the usual annual bazaar this fall, but I was faithless and wrong. I arrived at our hamlet on a Friday night to find two women, neither of them very young, baking and cooking for dear life. These two had inspired a bazaar. Others, some of them not able to get out much, made goods for selling at the bazaar, and the girls W.A. did the shifting of tables and the heavy work on the actual day, besides running their own stall. I was amazed at the quantity of cooking these two women had done, and the quantity of needlework that appeared from so few at the bazaar.

"My Father works, and I work," was a verse that accrued to me, and certainly it seems that often the highest worship expresses itself in work, work that keeps the flag of the Church flying in a world that sorely needs, and will need it. S.G.W.

A Prayer for the Diocese and Province before  
the Election of a Bishop and Archbishop

Almighty God our Heavenly Father Who has purchased to Thy self an universal Church by the precious blood of Thy dear Son, mercifully look upon the same and at this time so guide and govern the minds of Thy servants the bishops, the clergy and laity of this province, by the mighty power of the Holy Ghost, that they may faithfully and wisely make choice of a fit person to be called to the office and work of Bishop and Archbishop in the Church of God, who may serve before Thee in this Diocese and Province to the glory of Thy great name and the benefit of Thy Holy Church through Jesus Christ our Lord. Amen.

(To be used on Sunday, February 7th. Election is to be held in Winnipeg on Thursday, Feb. 11th)

## Doggerel on: So you've had a cold spell!!

A sweating corps of Allied troops

In Lybia's gritty heat,

Engaged the hun in deadly fight;

It was no picnic treat.

Some farmers or some union men

Would have moaned about "conditions",

These men pressed on and chased the hun

To "unprepared" positions.

In Edmonton a cold wave spread;

The churches called their flocks

To brave the bitter winter cold

A few short city blocks,

To pray in fellowship for those

Who do God's work in danger;

To lift up hands to Him Whose birth

Was lowly, in a manger.

It seems that many Christian men  
Like faith in carpet slippers,  
Religion neatly parcelled up  
In cellophane with zippers;  
For many an able-bodied man  
Just funked the call to pray;  
The War of God, like other wars,  
Just isn't won that way.

—S. G. WEST.

Rural Deanery  
of Edmonton

## ALL SAINT'S CATHEDRAL

THE REV. CANON A. M. TRENDELL

A very happy spirit was evident at the annual congregational meeting which was held in the Parish Hall on Monday, January 25th. Owing to the weather there were not so many people present as usual, but we were very pleased to welcome the Bishop and Mrs. Barfoot among the eighty or so that were present.

The Financial Report was presented by the People's Warden and showed a balance of \$202 after all the bills had been paid. Missionary Apportionment for the year had been paid in full, and the debt on the Church had been reduced to \$1,750.

All organizations were able to show a balance on the year's work, and almost all of the finances had been raised by direct giving. Special mention was made of the W.A. and the A.Y.P.A. In the latter case the Young People had, in the last part of 1942 raised \$55 for Missionary Apportionment entirely through direct giving.

It was voted unanimously to provide the Rector with an assistant Priest if one could be obtained.

The Rector was pleased to announce that Mr. G. A. Hunt had again consented to act as Rector's Warden and the congregation, without hesitation, elected Mr. Storey to act again as People's Warden. We had lost the services of two Vestry members during the year. Miss Hilda Whittaker, Mr. H. Lamb, and these were replaced by Mr. F. Pepper, Mr. H. Stonehewer and Mr. H. Noak. The remaining members of the Vestry were returned as last year. Lay Delegates to Synod were elected as follows: G. A. Hunt, H. Storey, R. P. Lefroy, G. R. F. Kirkpatrick and F. A. Richens.

The Rector in his report made special mention of the missionary needs of the Diocese and of the Church as a whole and expressed his confidence that the congregation would face their obligations in this matter as cheerfully during 1943 as they had done in other years.

At the end of a very pleasant evening the Evening Branch of the W.A. served refreshments to all who were present.

The cold weather in January had a marked effect on the congregations but on no occasion did they drop below the 180 mark for either the morning or evening Sunday Services.

## HOLY TRINITY

THE REV. W. M. NAINBY

Choir

On Thursday, January 7th, the choir attended the Prayer Service which was held in our Church during the "Week of Prayer." This Service was

## CHURCH MESSENGER

followed by a short practice, and then the Annual Meeting was held.

Mrs. C. R. Manahan, our retiring President, and Mr. Fred Brown, retiring Treasurer, have held these positions for many years and the choir members very much appreciate their faithful services.

The following were elected to office for 1943: Past President, Mrs. C. R. Manahan; President, Mr. Geo. Johnson; Vice-President, Mrs. T. Basinger; Secretary, Miss Margaret Smalian; Treasurer, Mr. A. Pryor; Librarian, Mr. A. Saunders; Assistant Librarians, Miss Joyce Basinger, Miss Marjorie Hammett; Registrars, Miss V. Hill-Male, Mr. T. Walton; Choirmaster's Secretary, Miss E. Elrick; Mistress of Robes, Mrs. E. Smalian; Auditor, Mr. T. Walton; Sick Visitor, Miss Ida Ellis.

A party was held recently at the home of Mrs. Basinger in honor of Mrs. Freebury, who has been a valued member of our choir for quite a long time, and who has recently resigned.

### W.A.

The W.A. met in the Vestry on the 12th of January for their Annual Meeting, 22 members were present.

Some very interesting reports were given by the respective Groups on the work done during 1942, which showed the over \$1,000.00 had passed through their hands, more than \$300.00 being raised by the W.A. Red Cross Active Service Group, who now have 197 men and 14 women from our congregation on their list.

In taking over the Chair for the election of officers, the Rector complimented the ladies on the record of work done, stressing the point that in the darkest hour the light shines brightest, and expressing the hope that 1943 would spur us on to still greater efforts—especially in view of the fact that Holy Trinity celebrates its 50th anniversary this year.

Mrs. C. R. Manahan was re-elected President, and the other offices were filled as follows: First Vice-President, Mrs. W. L. Hammett; Second Vice-President, Mrs. R. Molloy; Recording Secretary, Mrs. H. Taylor; Corresponding Secretary, Mrs. M. F. H. Browne; Treasurer, Mrs. T. A. Sheldon; Juniors, Mrs. E. Middleton; Little Helpers, Mrs. D. Fowler; Prayer Partner, Mrs. Rose Cox; U.T.O. and E.C.D., Mrs. W. H. Shepard; Living Message, Mrs. R. S. Evans; Hospital Visitor, Mrs. J. McGregor; Education, Miss B. Smith; Dorcas Secretary, Mrs. H. E. Roberts.

### Red Cross Active Service Group

At the W.A. Red Cross Active Service Group meeting held at the home of Mrs. May, Saskatchewan Drive, on Thursday afternoon, January 14th, Mrs. May was unanimously re-elected, Convener, with Mrs. T. Walton, Secretary.

It was recorded that 191 parcels were mailed at Christmas to men and women serving in the Forces, 80 parcels going Overseas.

### Sanctuary Guild

The Holy Trinity Sanctuary Guild held the annual meeting and election of officers at the home of Mrs. Rose Casper recently. Mrs. Casper was returned to office as President for the 11th successive year. Mrs. M. F. H. Browne was elected Vice-President, and Mrs. R. S. Evans, Secretary-Treasurer.

After the meeting a social evening was held, Mrs. C. Bradley, Mrs. McMillen and Mrs. Crooke winning the honors at games.

### Girls' Club

Electing Miss Margaret Smalian, President, the Holy Trinity Girls' Club held its annual meeting

and election of officers recently. The Rev. W. M. Nainby presided. Others in office for this year are: Miss Dorothy Stevenson, Vice-President; Miss Muriel Hales, Secretary; Miss Joyce Cormick, Treasurer; and Miss Jean Clunie, Press Reporter.

### Parish Guild

Holy Trinity Parish Guild meeting at the home of Mrs. Harry Jones recently, elected Mrs. H. C. Pettet, President. Other offices were filled as follows: Vice-President, Mrs. A. H. Lord; Secretary, Mrs. Harold Hawe; Treasurer, Mrs. Gordon Proctor.

Mrs. Jones, Chairman of the Knitting Group, told of garments made for the Red Cross and of Christmas parcels sent Overseas.

Quilts were made under the direction of Mrs. A. H. Forster, and were given to needy families.

Tribute was paid to the work of Mrs. Howard Tye, the retiring president. A bridge tea to be held in the H.B.C. Empire room was planned for the near future.

### Young Women's Fellowship

Twenty-one members of this Club met recently in the Church Vestry and heard the Annual Reports given by the Secretary, Mrs. B. Robarts, and the Treasurer, Mrs. L. Pheasey. President for the past season, Mrs. W. Bull, presided.

Mrs. J. Gibbs was elected President for the year 1943. Other offices filled were as follows: First Vice-President, Mrs. W. Bull; Second Vice-President, Mrs. R. Burt; Secretary, Mrs. G. Humphries; Treasurer, Mrs. A. R. Bradley; Educational Secretary, Miss W. Bull; Social Service and Dorcas Secretary, Mrs. P. Robarts; Little Helpers Secretary, Mrs. D. Fowler; Press Correspondent, Mrs. I. Carter; Bazaar Conveners, Mrs. H. Marchant and Mrs. B. Robarts; Sick and Visiting Committee, Mrs. W. Bull and Mrs. T. Jacobs.

### Annual Meeting

After being postponed for a week owing to cold weather, the Annual Meeting of Holy Trinity Church took place recently, and was very well attended by members of the congregation.

Mr. H. W. Tye, was re-elected Rector's Warden, and Mr. A. H. Templeton was re-elected People's Warden.

It was declared 1942 was a most successful year for the Church both in organization and finance.

Tentative plans for commemoration of the 50th anniversary of the Church in 1943 were made.

Members of the Vestry were elected as follows: Mr. S. B. Clarke, Mr. F. J. Fishburne, Mr. G. F. Hutcheson, Mr. A. Isaac, Mr. A. H. Lord, Mr. T. H. Mackie, Mr. L. Pheasey, Mr. E. H. Rivers, T. P. Robarts, Mr. L. Suss, Mr. T. S. Thompson, Mr. H. Wonnacott, Mrs. W. J. Melrose.

Mr. H. E. Roberts, was unanimously re-elected Envelope Secretary, and Conveners of Sidemen are Mr. P. Greenwood and Mr. P. D. Fowler.

Delegates to the Synod are: Mr. T. W. Bull, Mr. P. Greenwood, Col. F. C. Jamieson, Mr. A. H. Lord, Mr. H. E. Roberts, Mr. H. W. Tye. Substitutes: Mr. P. D. Fowler, Mr. E. H. Rivers.

The meeting closed with the General Thanksgiving, followed by the Benediction by the Rector.

### ST. FAITH'S

#### THE REV. L. M. WATTS

The past month began with the observance of the Week of Prayer. Services were held in the different churches in the district each evening except Saturday. We were the hosts on the Friday evening, and the address was given by the Rev. R. A. Shrugg, of Eastwood United Church. The rector spoke on the

## CHURCH MESSENGER

Tuesday evening at the Church of Christ (Disciples), and on the Thursday at St. Andrew's Presbyterian Church.

### Annual Meeting

The annual congregational meeting was fairly well attended despite the cold night. Excellent reports were given by all organizations. The reports indicated a year of useful activity. All financial obligations we met in full, and each statement showed an encouraging balance with which to start the new year. The Dime-a-Week Club, which was organized to pay off tax arrears, was such a success that it was decided to carry on the effort for the special purposes of finishing the room in the church basement, and renewing the heating system in the church.

Mrs. S. E. Barrington was presented with a chiming clock on her retirement from the Sunday School. Mr. Carter made the presentation on behalf of the congregation. Mrs. Barrington has completed twenty-eight years of service in this important department of the Church's work, and during the greater part of this time has been superintendent of the Primary Sunday School. Mrs. Watts has taken over this work for the time being.

Mr. J. Carter was re-appointed Rector's Warden, and Mr. B. H. Cooper was re-elected People's Warden. The following were elected members of the Vestry: Messrs. R. Barson, E. A. Bellamy, J. Cleveley, T. Cole, W. Melnyk, H. T. Parlee, A. Potter, W. B. Roberts, H. Robinson, E. Shaw, Mrs. S. E. Barrington, and Mrs. L. Roberts.

Elected Lay Delegates to Synod: Messrs. W. B. Roberts, E. Currey, and H. Robinson; with Messrs. A. Potter, A. Pirie and J. Carter as substitutes.

Mrs. J. Chorley was re-elected Auditor.

We record our thanks to all who helped in the work of the church during the past year.

**Parish Canvass:** Members of the Vestry and other men of the congregation are at present engaged in a canvass of the parish. The purpose of this effort is primarily to increase attendance at the church services. New envelope subscribers will gladly be enrolled.

**Altar Guild:** A new cupboard has been added to the equipment of the Guild for the keeping of the vessels and linen. We are grateful to Mr. W. Tout who not only made the cupboard for us but gave it as an offering to the church.

**Vestry:** Members of the Vestry are grateful to Archdeacon Tackaberry who attended the January meeting and explained in detail the missionary apportionment.

**Evening Branch W.A.:** The annual meeting of the Evening Branch of the W.A. was held on January 6th. Thanks to the members who helped to make such splendid reports of the year's work possible.

The following officers were elected:

Hon. Pres., Mrs. L. M. Watts, Pres., Mrs. J. Cleveley; Vice-Pres., Miss E. Smith; Sec., Mrs. R. Smith; Treas., Mrs. C. Asp; Dorcas, Mrs. A. Potter; Social Service, Mrs. L. Smith; War Services, Mrs. G. Sturla.

Elections of Prayer Partner Secretary, Educational Secretary, and Flower and Sick Visiting Committee will be announced next month.

### ST. STEPHEN'S

CANON J. C. MATTHEWS

Confirmation classes have started and the Rector would be glad to have the names of some more candidates.

We had to put off the annual parishioners meeting which was called for January 22nd, on account of the severe cold.

The annual meeting of the Willing Workers was held on Thursday, January 7th. The following were elected as officers for 1943: Hon. Pres., Mrs. Matthews; Pres., Miss Lillingston; Vice-Pres., Mrs. T. J. Jones; Treas., Mrs. J. Watson; Sec., Mrs. H. Horton; Dorcas Secs., Mrs. Walsh and Mrs. Pridmore; Sick Visitor, Mrs. Petherbridge; Tea Convenor, Mrs. Sharp; "Church Messenger", Mrs. Gregory.

A Telephone Whist was planned.

The meetings are held each Thursday at the rectory. New members will be very cordially welcomed.

St. Stephen's had two visiting preachers during January. The Rev. W. Woods of the Community of the Resurrection, who at the present time is a navigator in the Air Force; and on January 24th, the Rev. John Low, rector at Barrhead.

The choir members were glad to welcome back Lance-Corpl. H. Gregory, who was home on leave for a few days; and also LAC Leggett, of Lowestoft, England, on leave from Penhold.

### ST. MATTHEW'S MISSION

Mr. H. Dodd is acting Lay Reader at the Mission and is doing very well. The changing of the time of service from 7.30 p.m. to 11 a.m. has had good results.

Mr. Hunt who has moved into the Mission district plays the organ, and Peter is doing good work lighting the fire.

Miss Barnes, who has been organist for many years, is taking a rest from playing but still holds choir practise.

The annual meeting of the W.A. was held at the home of Mrs. Thomson, when the following officers were elected for 1943: Pres., Mrs. Cliff; Vice-Pres., Mrs. Harvey; Sec., Mrs. Thompson; Treas., Mrs. Saunders; Dorcas Sec., Mrs. Dykes; E.C.D. and "Messenger", Mrs. Delaney; Little Helpers, Mrs. Allen; Hon. Presidents, Mrs. Taylor and Mrs. Whiting.

Mrs. Whiting has been sick for sometime but is better again. We shall be having the Annual Meeting sometime this month.

### ST. MICHAEL AND ALL ANGELS

Some of the ladies met at the home of Mrs. Johnston to talk over the Ladies' Circle. Another meeting is to be held shortly to elect officers for 1943.

It seems impossible to get the church warm enough to hold services and time and again the children have had to be sent home when they have come to Sunday School in the afternoons.

All this has been very disastrous both for church services and Sunday School.

Last month a number of the ladies met in the parish hall and cleaned it up—getting rid of a lot of accumulated rubbish. So we shall have service and Sunday School in the hall till the warmer weather comes.

### ST. LUKE'S

CANON W. H. HATFIELD

The Christmas Eve Service was well attended and was most helpful and impressive. The choir

sang better than ever, and the singing from the whole congregation had a particularly bright and thankful ring to it. The Vicar in his fifteenth Christmas address gave an inspiring Nativity Message which brought joy and comfort to us all. After the Prayer of Consecration, during the singing of "O Perfect Love," John and Frances, who earlier in the evening had been joined together in Holy Matrimony, were the first to partake of the mystical Body and Blood. The prayers and good wishes of the congregation went out to the happy couple who started their new road to life refreshed by the "Holy Food." Many felt if only more unions were consecrated by the Presence of the Guest of the Marriage of Cana, how many more homes would be blessed. After the service greetings were extended between members of the congregation and a real spirit of love and fellowship prevailed. Truly we had visited the "Babe of Bethlehem" and heard the Angels sing "Peace on Earth, Good-will Towards Men."

On Saturday, January 2nd, the Sunday School held its annual Christmas Party, and although the weather was very cold, there was a good attendance. Popular games were played and the children had a happy time. The "piece de resistance" of the evening was an acrobatic display by the Vicar and the Warden, which was more appreciated by the audience than the participants. The Warden has made a solemn New Year's vow not to gather any more "nuts in May." He finds the nuts too hard to crack and this is not the "merry month of Maying." The children expressed a wish that the money usually expended on gifts for the Christmas tree should be paid into the "Milk-For-Britain" Fund. This enabled them to pay \$10.00 to that worthy object.

On Sunday, December 27th, the evening service was specially set aside as a J.W.A. Service. The Juniors sang a number of carols and the choir rendered Barnaby's "First Christmas." During the singing, tableaux were presented portraying the Nativity scenes. The singing of the sopranos and altos was particularly good and the dulcet tone of the newly discovered Caruso was very pleasing in the tenor solos. The collection of \$18.50 was a contribution by the J.W.A. to the Orphan Mission Fund.

The Annual Meeting was held on Monday, January 4th, and the attendance was better than for many a year. The People's Warden presented the annual financial statement, showing no liabilities, with \$164.00 in the bank. This is in spite of the fact that so many of our congregation during the year had either left the district or passed on into the Greater Life. The different organizations also presented their reports, all showing progress. The Vicar, in opening his 15th St. Luke's annual report, said how much we had to be thankful for. He himself was particularly grateful for the co-operation of so many faithful workers in the different spheres of the church's work. He re-appointed Mr. Wills as his Warden, and the following were asked by the meeting to stand as officers for the coming year: A. C. Taylor, People's Warden. Vestry: Messrs. Wills, Clark, Taylor, Faulks, Body, Wittenbach, Dickerson, Meakins, Miss Beeby, and Mrs. Barker.

It was unanimously decided that in 1943 all contributions should be by "Free Will Offering" only. The Duplex Envelope would be used only as a check for the contributor, and there would be no Envelope Secretary. It was felt that no one knows the ability to pay except the donor and God. Therefore, each member fills in but does not sign

the following pledge form: "Realizing the many blessings bestowed upon us, I pledge myself to contribute during the coming year to Church Funds, \$....., to Missions, \$....." This is a great venture but we are confident that by prayer and faith the Holy Spirit will so imbue us with the spirit of sacrifice and appreciation of what the Church gives us that our next annual meeting will show better results than ever.

At the close of the meeting, the members expressed their love and appreciation to Mr. and Mrs. Hatfield for all they had done to bring us nearer the foot of the Cross, with the prayer that they might be spared for many years to come, and by their example and leadership bring us still nearer to the Divine pattern.

### ST. MARY'S

THE REV. A. ELLIOTT

The annual meeting of St. Mary's W.A. was held in the parish hall, on January 11th. Preceding the meeting a short service was held in the church. Owing to sickness in the parish and unfavorable weather there were not as many members present as we had hoped. Splendid reports were given by members of the executive, and Mrs. Croft reported on parcels sent to members of the parish now serving in the armed forces. Mrs. Reeves, the president, gave a very inspiring address, urging all members to give their best in the coming year.

Rev. A. Elliott then took the chair and the election of officers for 1943 was as follows:

Hon. Presidents, Mrs. Elliott, Mrs. Gee and Mrs. Derbyshire; President, Mrs. Croft; 1st Vice-Pres., Mrs. Reeves; 2nd Vice-Pres., Mrs. Robinson, Sec., Mrs. Baines; Treas., Mrs. Gittens; Junior Supt., Mrs. Galpin; Little Helpers, Mrs. Cuff; Dorcas Sec., Mrs. Brown; Prayer partner, Mrs. Collier; Social Service, Mrs. Pallister; U.T.O. and E.C.D., Mrs. Bradshaw; Living Message and Church Messenger, Mrs. Anderson; Flower Fund, Mrs. World; Literature Sec., Mrs. Harper; Reporter, Mrs. Robinson; Red Cross, Mrs. Evans; Hospital Visitors, Mrs. Kent and Mrs. Evans.

The annual church meeting of St. Mary's took place in the parish hall, on January 14th, with the Rev. A. Elliott presiding. Very favorable reports were given by all the different branches. The treasurer reported all debts paid and a small balance on hand. Improvements to the basement were discussed and it was decided to start an Extension Fund to provide money for the same. The Vestry was then elected with most of last year's members being returned to office. The Vicar then gave a short address, thanking the parishioners for their co-operation and help during the past year.

During the Week of Prayer a service was held in our church on January 4th, when Mr. Pocock of the Highland's United Church gave a very thoughtful address, and on January 6th the Rev. A. Elliott preached at the service in the United Church. There was a good attendance at each meeting.

We were pleased to have Bishop Barfoot with us at the morning service on January 17th. Although the weather was cold there was a fair attendance and all felt much benefitted by his thoughtful address. He particularly urged the use of prayer during these trying times.

We are sorry to report the illness of Mrs. Gee, Mrs. Anderton and Mrs. Wilders, and wish them a speedy recovery.

# Religion and the War

By Rev. Ebenezer Scott, M.A., B.D.

## II.—RELIGIOUS FOUNDATIONS OF THE WAR

Probably men never went to war without making an attempt, in some form or other, to enlist religion on their side. We see Mahomet present—his sharp alternative,—the Korân or the sword. Mussolini, only a few years ago, poured down God's blessing of freedom on the enslaved Abyssinians in his showers of mustard gas. The slaveholder in the American Civil War recalled, to his great comfort, the words of Holy Writ,—“Cursed be Canaan; a servant of servants shall he be unto his brethren.”

In these and many similar instances the war mentality betrays an uneasiness; it is conscious that it is not sufficient of itself; it confesses that the religious mentality is its superior. We thus touch a higher and more positive point of contact between the two mentalities. We begin to see that, if religion can only be kept honestly as the governing motive, it may make the war mentality subservient to its own eternal nature. The religious and the war mentalities have often been joined in a true alliance. The Crusades of the Middle Ages, however crude in their conception and ineffective in their results, have become typical for all time of every mass effort to rescue the spiritual possessions of mankind from some usurping power of evil, as those motley armies left their distant homes to rescue the sepulchre of Christ, the most sacred spot of earth, from the hands of the infidel. Wars of liberation and independence have found in religious faith their strongest impetus; no wars have been fought so bravely and tenaciously as those in which the religious motive has been the uppermost. The wars on which history has stamped the very name of “religious wars” were at least actuated by a genuine, if sometimes mistaken zeal for what the opposing forces on either side deemed the right conception of God and His sovereignty over the nations. The contest between North and South in America, whatever its political origins may have been, resolved itself into a war against the institution of slavery, a war in defence of the right of every man to be treated as a child of God. Cromwell's Ironsides, with their armour of theological doctrines and rigid Puritan habits of life, and King Charles' Cavaliers, fighting for throne and altar as upheld by the Lord's Anointed, both alike brought the religious mentality into their battles.

But no war in the history of the world has rested on such deep religious foundations as that in which we are now engaged. It would be idle, of course, to deny that patriotism, or self-preservation, enters as a powerful element into our struggle; and we believe, further, that the love of our country and our devotion to the free ideals of our British Commonwealth of Nations have themselves a religious basis. But it has become more and more apparent every day that this is a war in the cause of the universal brotherhood of mankind, which we may call the cardinal principle of Christianity on its ethical side. As the system which we confront reduces the individual, in his total being, to be the slave of the state, and places the state itself under the control of an absolute dictator, it logically interferes with the relations between God and the soul of man. German Führer and Italian Duce and Japanese Emperor-God alike are impersonations of that idolatry which our Bible denounces, whether in its cruder forms among the nations with which ancient Israel came into contact, or in those more subtle idolatries of the soul from which we are warned to keep ourselves in the pages of the New Testament.

The sacredness of the human personality, as of the man created in God's image, the free communion of the soul with its Maker, freedom of worship and freedom from idolatry, or false worship, freedom from persecution and the coercion of conscience,—such are the religious foundations of the present war. It is for us to "take heed how we build thereupon." It is pity unspeakable that we have to work with the rough materials and the cruel tools which modern warfare, with its refined barbarity, puts into our hands. But let us strive, as far as in us lies, to keep it a Holy War; that its spiritual foundations, even though they rest on blood-stained soil, may not be disturbed; and that after all the rubble has been cleared away, we may see this world, made indeed by God, but marred by man's hands, rising cleaner and more beautiful, towering towards the house eternal in the heavens.

## Comments Original and Otherwise

### THE CHARTER OF THE CHURCH

When we speak of the charter of any institution what we have in mind is the purpose for which that institution was created, or the duty which it had voluntarily assumed. The chartered banks are authorized to transact certain matters of finance. Chartered accountants are given certain responsibilities in connection with the keeping of accounts. The Atlantic Charter is intended to specify the purposes for which the Allied Nations are carrying on the present world wide struggle.

A few Sundays ago I listened to a sermon that had for its subject, The Charter of the Church. The speaker occupied his time in emphasizing five points that should be characteristic of the Church. The Church he said should be vital, interesting, courageous, religious, and a Church for every one. No one I am sure would dispute for one moment, that these five features should be prominent in the activities of every Church that is carrying out the purpose of its divine Founder, but it is not so that the charter of the Church is to be described. The charter of the Church is plainly set forth in those words of our Lord spoken just before His Ascension. "Go ye into all the world and preach the Gospel to every creature." There you have the Charter of the Church and you only need to turn to the Ordination service in the Book of Common Prayer to see how the Church interprets that charter. In that service every one about to be ordained to the office of a priest is solemnly reminded that he and his fellow priests are to be "Messengers, Watchmen, and Stewards of the Lord, to teach and premonish, to feed and provide for the Lord's family."

But their duties are not limited to the members of the family. They are also bidden to "seek for Christ's sheep that are dispersed abroad, and for His children that are in the midst of this naughty world, that they may be saved through Christ for ever."

Emphatically these sheep of Christ who are so dispersed and so scattered, will not be recovered just by making the services of the Church vital, interesting and religious. The chances are that when Sunday comes they will be off driving in the country, and will fail to have any contact with these Services.

Bishop Lawrence of Western Massachusetts has the right idea about the Church's Charter. In a pastoral letter addressed to the Wardens and Vestries of the diocese, he has one paragraph with the heading "The Unchurched". Here is what he says: "What is your attitude toward the unchurched in the community? Is it "just too bad" that they do not come to Church, or have you a responsibility to seek them out and discover why they do not come? How many people have you asked to come to Church with you in the past month—in the past year? If the government requires workingmen to ride to work together to save gasoline and rubber, should Church people still ride to Church alone? Are there some among your friends or relatives who have not been baptized or confirmed? What are you doing about it, in prayer—in influence—in persuasion? The Church needs better recruiting."

To be a recruiting agency on Christ's behalf is an essential part of the Charter of the Church. Are we in danger of losing sight of that fact?

(Continued on page 7)

## The Primates of Canada

**The Most Rev. William Bennett Bond, D.D., LL.D., Archbishop of Montreal and Metropolitan of Canada, Primate of All Canada (Second), 1904-1906.**

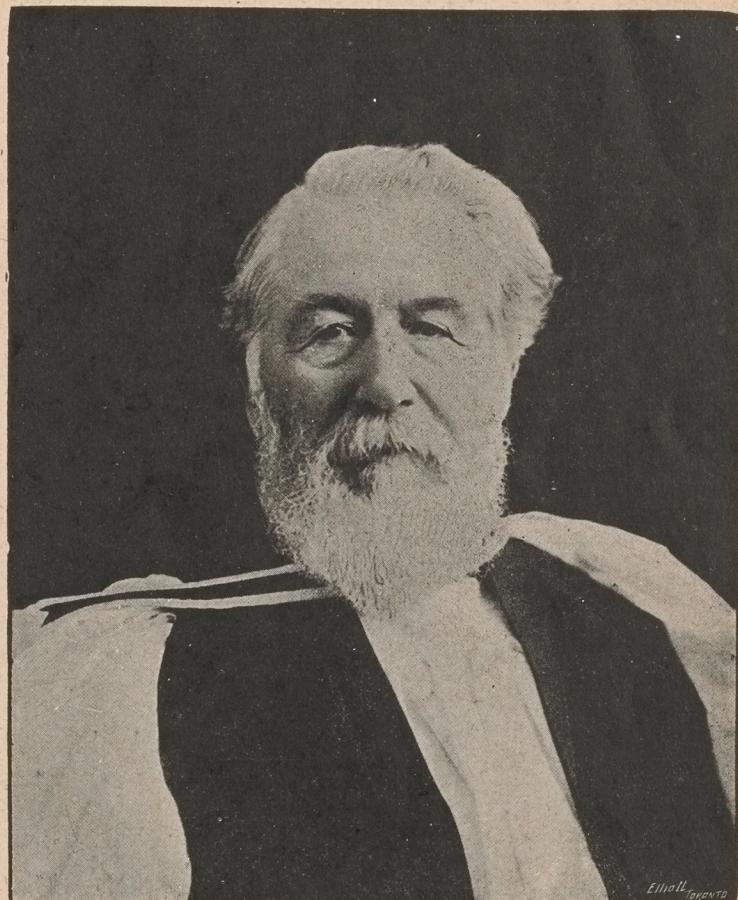
By OWSLEY ROBERT ROWLEY

William Bennett Bond was born Sunday, Sept. 10th, 1815, at Truro, Cornwall, England, and received his education privately, in schools at Kirby, England, and London. At an early age he emigrated to Newfoundland, where for a time he was engaged in business, and later studied for Holy Orders under Archdeacon Bridge.

Coming to Canada in 1840, he was ordained deacon on Sunday, June 21st, 1840, at the Cathedral Church of the Holy Trinity, Quebec, and priest on Sunday, October 17th, 1841, at Trinity Church, Montreal. Both ordinations were by the Right Rev. G. J. Mountain, Assistant Bishop to the Bishop of Quebec (Stewart), who had the title of Bishop of Montreal. Montreal was then in the Diocese of Quebec.

For two years after ordination, Mr. Bond served as missionary at Russeltown, Quebec, and parts adjacent, where he organized mission stations. In 1842 he became missionary at Lachine, where he laboured successfully until his appointment in 1853 as Assistant at St. George's Church, Montreal. Ten years later he succeeded to the Rectorship of St. George's, where he was a splendid organizer, won and retained the hearts of his flock. He did a great work, and continued as rector until his election to the Episcopate in 1878.

While Rector of St. George's, Bishop's University, Lennoxville, conferred the degree (*honoris causa*) of M.A. and McGill University the degree of LL.D. After his consecration he received the degree of Doctor of Divinity from Bishop's University. In 1866, he was installed a Canon of Christ Church Cathedral, Montreal, became Archdeacon of Hochelaga, and Domestic Chaplain to the Bishop of Montreal (Oxenden) in 1870, and two years later Dean of Montreal. On October



16th, 1878, he was elected to the See of Montreal on the first ballot by the Synod of the Diocese in session at Montreal.

Dean Bond was consecrated by the Right Rev. John Medley, D.D., Bishop of Fredericton, and Acting Metropolitan of Canada, assisted by the Bishop of Nova Scotia (Binney), Ontario (Lewis), and Quebec (J. W. Williams), on the Feast of the Conversion of St. Paul, Saturday (January 25th), 1879, at St. George's Church, Montreal. The following day, Sunday, he was enthroned Bishop of Montreal (third) at Christ Church Cathedral, Montreal.

From 1898 until his death he was Honorary Captain and Chaplain, 1st Regiment "Prince of Wales" Fusiliers, Montreal.

The House of Bishops of the Ecclesiastical Province of Canada, in session at Montreal on April 15th, 1901, elected Dr. Bond to the Presidency of the House, and in virtue thereof he became Archbishop of Montreal (first), and Metropolitan of Canada (fifth). On October 14th, 1904, the House of Bishops of the General Synod of the Church of England in Canada, in session at Montreal, elected Archbishop Bond to be Primate of All Canada (second).

Archbishop Bond officiated at the consecrations of the Bishops of Algoma (Thorneloe), Coadjutor of Montreal (Carmichael), Nova Scotia (Worrell), Caledonia (Dr. Vernet), and Huron (Williams), and he presided as Primate over the General Synod held in Quebec in 1905.

Some few years after his consecration, Dr. Bond was left \$30,000, which he distributed between the Mission Fund, the Superannuation Fund, and the Diocesan Theological College. He warmly supported the Sabrevois Mission work among the French Canadians, the Sabrevois Missionary College, and the Ladies' College at Dunham.

Through all his long life, Archbishop Bond strove to promote the advancement of religion and public morality. He was a Father in God of sterling character, of simple Christian piety, of deep spirituality of mind, a wise ruler and administrator, who was distinguished for admirable statesmanship, robust common sense, and a keen regard for duty.

He died at Montreal on October 9th, 1906, in the 92nd year of his age, the 67th of his ministry, and the 28th of his Episcopate.

#### THOUGHTS ON EVANGELISM FOR TODAY

A Supplement to the Annual Report of the General Synod Committee on Evangelism,  
September 1942

There is great need throughout the Church of a new awareness of the Person and Work of the Holy Spirit. There can be no other "mastery" over the spirit of evil, which is so overwhelmingly alive and active in the world. There is no other source of hope to conquer despair; no other source of power to dispel ineffectiveness.

From this would come a truer sense of the character and mission of the Church. This is the only "answer" to the crying need for "world community." The Church must be manifestly "militant" instead of impotent. "I believe in the Holy Ghost", and so, "in the Holy Catholic Church."

Our Evangelism must sound a great re-call to the worship and adoration of Almighty God. This is the only adequate challenge to the Idolatries, particularly that of Neo-Caesarism, which abound in the world today. Worship must be understood and set forth as "total offering" to God: first, through the "service" of the sanctuary; but also, through the "services" of every-day life in their several aspects.

(a) The Church's "offensive" should be three-pronged: directed towards the homes of the people; the schools (public and private) and colleges of the nation; the public channels of press and radio.

(b) In this connection, we shall do well to take advantage of the experience recently gained in England, through special community efforts, such as the "Religion and Life Week" and "Sword of the Spirit" activities. These are being developed with Diocesan direction and support. From them we may learn (and adapt for our Canadian needs) new methods of "approach" in our Evangelistic work, which will meet the changing human and social conditions.

Since wise and effective Evangelism requires well-equipped Evangelists, the most serious attention should be given at once to the grave situation in regard to the sacred ministry; which must be "adequate" both in numbers and in skill, to deal with the changing order, and both to discern and fashion "the shape of things to come."

These, we believe, are at this present moment "the first things". They should be made the vital concern and the sacred responsibility of the whole Church, both clergy and laity.

#### TWO MEN AND A PSALM

One of England's leading actors was being banqueted. In the after-dinner ceremonies, the actor was asked to recite for the pleasure of his guests. He consented, and asked if there was anything special anyone in the audience would like to hear.

There was a moment's pause, then an old clergyman spoke up, "Could you, sir," he said, "recite the Twenty-third Psalm?"

A strange look came over the actor's face, but he was speechless for only a moment. "I can sir—and I will, on one condition, and that is that after I have recited, you, my friend, will do the same."

"I?" replied the surprised clergyman; "but I am not an elocutionist. However, if you wish, I will do so."

Impressively the great actor began the Psalm, holding his audience spellbound. As he finished, a great burst of applause broke from the guests.

After the applause had ceased, the old clergyman rose. The audience sat in tense silence. The Psalm was recited, and when it was done, there was not the slightest ripple of applause, but those in the audience whose eyes were yet dry had their heads bowed.

The great actor, with hand on the shoulder of the old clergyman, his voice trembling, exclaimed, "I reached your eyes and ears, my friends, this man reached your hearts; I know the Twenty-Third Psalm; this man knows the Shepherd."—Friendly Chat.

# Comments Original and Otherwise

(Continued from page 4)

## THE FIFTH COLUMN

That is the somewhat unusual title of a most interesting book that has just reached me. The author is the Rev. G. F. Hutchins, Vicar—they are very English down there—of the parish of Holy Innocents in the island of Barbados. In explanation of the title, Mr. Hutchins says in the preface that the Spanish General Mola in using the term Fifth Column for traitors within the city, was in reality degrading to an unworthy use, an expression which had really noble associations. “The Christian community, in the world, yet not of it, labouring for the overthrow of Satan’s Kingdom from within, and in preparation for the advent of the True King from without, is surely the true and original Fifth Column.”

The purpose of the writer is to emphasize the fact that on the day of Pentecost a campaign was inaugurated, for the establishment of the Kingdom or rule of God upon earth, through the instrumentality of the Church, a Fifth Column, working in, but not of the world, and that the comparative ineffectiveness of the Church in her work is due to our failure to understand the purpose for which Christ called the Church into being. In order to remedy this state of things, Mr. Hutchins makes several helpful suggestions, some of which I would like to pass on to the readers of Church Messenger. One is a plan for members of a congregation to meet regularly in each others houses or other convenient place, for conference on spiritual matters. “The good things”, he says, “which God makes known to individuals are given them as trustees for the whole body. These meetings are the means in which the humblest member of the body of Christ is able to bring his contribution to the health and well being of the whole.”

Lest any one should think that the author is advocating the methods of the Oxford Group, perhaps I should mention the fact that he is quite a pronounced Anglo-Catholic, and writes as such from start to finish.

Here is something of what he has to say on the subject of Propaganda. “The preacher must needs consider very carefully the responsibility that lies upon his shoulders, particularly now that broadcasting multiplies many times the number of his hearers and of his critics. — The time has come for a final stop to be put to the iniquitous practice of ‘saying a few words’ and to the blasphemy of the unprepared sermon.” It is however when he comes to consider the responsibility of the laity that his views will be considered by many easy going Church people quite revolutionary. I quote at some length,

“With regard to the witness of individual Christians there is great need to overcome the excessive reticence which conceals so many deep convictions. It should be normal for earnest Christians to speak intelligently and

devoutly of the promises of the Christian religion in such a way that seekers after better things may be drawn towards the Kingdom of God. Wherever there is a group of Christians there should be a cell of Christian activity and propaganda. Failure to evangelize the masses of our population, has not been due to any lack of official machinery, but simply to the refusal of the lay members to be different from their non-Christian neighbours. — The growth of organizations like the Communist International has been due as much to the contagious enthusiasm of individuals, as to the deliberation of central committees. The Church must grow in the same way, by the incessant propaganda effectively put out by humble men and women in the ordinary walks of life. In discussing the possibilities for evangelization of a neighbourhood, it should be possible for the leaders of the local Church to be able to say something like this:—‘We have so and so working in that factory, so and so in that business, and in each one of those localities we have such and such of our people who are really keen people. We have teachers working for us in certain schools, newspaper reporters, railway men and so on.’ Too often the layman’s part has been passive. It must be active if the Church is to grow. — It ought never to be possible for Christians to be hidden among their workmates and colleagues. If a man’s fellows can say of him as they so often can, ‘We never knew that he belonged to the Church: he was so secretive about it,’ then that man has betrayed his King and been disloyal to the Kingdom.”

Here is what he has to say about nominal Christianity: “The chief fault in modern Churchmanship is that it provides a shelter for large numbers of nominal Christians. A nominal Christian is a passive Christian who is willing to receive whatever benefits may be expected from the profession of religion, either in this world or the next, but who is unwilling to play any active part in the true activity of the Church. He comes to the services, listens to the sermons, sends his children to the Sunday School, and is of course a highly respected member of the community, but he is not aware that membership in the Church involves any other obligations than those of saying his prayers, attending divine service, and living a respectable life. If the Church is ever to succeed in the work for which God has called it into existence, a profound change must come over the nominal Christian. Christianity is not primarily a way of saving one’s own soul with the minimum of inconvenience, but it is the response of men in the whole of their personality and power to the divine call to fish for men, and to build up such a force of goodness in the world that the power of evil shall be shaken and overthrown. Nominal Christianity reduces the effectiveness of the Church, and acts as a strong brake upon its movement. Enthusiasts in the Church are regarded as cranks and eccentrics, because

they stand out amid a multitude who do not care or understand what the pother is about. Nominal Christianity is to be found no less among the clergy than among the laity. A vast weight of lethargy must be lifted before the Church of Christ can ever be the force that its Founder intended it to be. Eyes must be opened and hearts kindled with enthusiasm before the New Order of God can come into effect."

Having thus emphasized the absolute necessity for reality in our religion, and the obligation resting upon every Christian to be an active propagandist of his faith, he goes on to point out that this attitude in the Christian community will as a matter of course, produce those social changes which are being so loudly advocated today. "There are", he says, "no short cuts on the road to world revolution. Many of Jesus' followers deserted Him because they were impatient of the apparent fruitlessness of His programme, and yet the Jewish authorities of His day contrived His death for no other reason than that they realized the tremendous implications of His teaching of the Kingdom of God, and of His claim to initiate men into that revolutionary order of things, by personal allegiance to Himself." He concludes the chapter from which that quotation is taken with this statement: "Multitudes of intelligent men are thinking about the new kind of society that must be organized after the war. They must not be allowed to ignore the important claims of Christianity, or rather of Christ Himself, to be the only solution to the evils of mankind, and to be the only perfect and sincere Leader and Saviour."

I cannot help wishing that it were possible to obtain copies of Mr. Hutchin's book for sale here. It is published in Barbados and transportation at present is practically impossible.

### RELIGIOUS BRAIN TRUSTS

Over in England they certainly seem to be alive to the necessity of adopting new and more effective means of interesting young people in the matter of religion. Here is one illustration of what I mean. It is taken from the London Spectator:

"The question whether there is an increasing interest in religion in these searching days is hard to answer, but certain sidelights on it are instructive. What are called, in the terminology now fashionable, Religious Brains Trusts, are arousing considerable interest in the many R.A.F. camps within compassable distance of Cambridge. So, indeed, they should, in view of the distinction of the team which an enterprising organizer has got together. When men like the Masters of Trinity and St. John's, General Sir Frederick Maurice (Principal of St. Mary's College, which is now domiciled at Cambridge) and Principal Elmslie, of Westminster College, are ready to form a platform and deal with such fundamental questions as "Why doesn't God stop this war," it is not surprising that they gather, on occasion, audiences not far short of a thousand."

In the same paper there is an article by the chaplain of a large boys' school. He tells of the satisfactory results he has obtained from the formation of Sunday Discussion Groups. Among the questions considered at the meetings were such as these, Christianity and Pacifism, Reunion of the Churches, the Divinity of Christ, Does Prayer Work, and so on. The chaplain reports that the attendance was larger than the accommodation.

### FORWARD DAY BY DAY

#### How Do We Get Converted?

Nicodemus saith unto him, How . . . ?

(St. John 3: 4)

Someone said truly that we "take hold of God by the handle of our sins." We shall never find deeper conversion by protesting to ourselves, others or God, how good we are! In the life of everyone is something he is ashamed of, hates, yet loves. Face it. If you feel it right, tell your rector about it, and with him give it to God lock, stock and barrel. There are persistent lesser sins; but there's usually one bigger than the rest, like the taproot of a tree, that must be cut if you are going to move it.

God's part in our conversion is His forgiveness of us, His regeneration of our life, His grace continually given to us.

Our part is the deliberate, free surrender of our wills to Him. "Let go, let God." Take your hands off your sins, your life, your problems. Give them to Him, yourself also. We cannot command a conversion: we can fulfil the conditions that help God to work.

This is only a beginning. But many seek to continue what they never decisively began. They are like travellers in a railway station, hearing trains called, part of the commotion, but they never arrive because they are not on the train! You can't continue until you begin. Re-birth is just a start, like birth itself. Life first, then growth!

A Canadian edition of "Forward Day by Day" is published regularly. The price is less than 5 cts. an issue. Ask your clergyman to get it for you.

### MORE ABOUT THAT PROFIT MOTIVE

There is no doubt that the profit motive in business, industry, and professional life has been used for selfish and unjustifiable ends, and where possible these abuses should be legally restrained, but wholesale condemnation of that motive in business and industry, sounds decidedly strange when coming from men who are in receipt of comfortable incomes which are in reality the profit that is coming to them on the time, money and ability that they have invested in order that they might acquire competence to do the work or fill the positions they now occupy. Evidently there are others who feel the same way about the matter. On the editorial page of the London Spectator I find this paragraph. It is written by Janus, whom I have often quoted. Here is what he says:

"These episcopal and other denunciations of "the profit-motive in industry" are getting a little overdone. I have never been able to understand the generic difference between the salary-motive and the profit-motive. Trade is not intrinsically evil; it is a public benefit. A man buys all kinds of things I want, getting them indirectly from the ends of the earth and bringing them all to one place near my house so that I can choose for myself. Having done so he sells to me at a rather higher price than he bought at, and out of the difference pays for the rent of his shop, the salaries of his staff if he has any, meets various expenses and keeps his family in more or less tolerable comfort. If he does this as an independent shopkeeper he is animated by the profit-motive, and therefore to be reprobated; if he happens to be a manager, paid by salary by a multiple firm, he is a good and faithful servant, however much he may be labouring legitimately or scheming illegitimately to get a better post at a higher salary, or the salary attaching to his present post increased. This is an ethical distinction which I find hard to follow. But perhaps it is only the profit-motive of manufacturers, not of merchants, that is vicious, though I should have thought the same considerations applied in both cases. It may be all to the good to limit excessive profits permanently, as they are being limited in war-time; it may be all to the good to convert many staple undertakings to public utility corporations, where everyone gets salaries and the shareholders a limited dividend; but to damn "the profit-motive" without qualification as something necessarily flagitious seems to me neither sound morals nor sound sense, nor, for that matter, sound religion."

#### A SELF CENTERED CHURCH

Recently I met a layman who had just returned from a somewhat extended stay in the Canadian West. During his stay he had travelled considerably throughout the farming districts. In most places he found that the clergy were very inadequately paid for the work they were expected to do, and he expressed very emphatic disapproval of the fact that the Canadian Church was spending money on work overseas when the need was so great for better stipends in the home parishes. That is a line of reasoning that appeals to many laymen and also to some clergymen who ought to know better. The fact is that the Church in Canada is entirely able both to pay adequate stipends to the clergy who are employed in what we usually speak of as the missionary dioceses, and also to carry on, and ever enlarge our obligations over-seas. The rate of contribution per communicant is abundant proof of that fact.

This line of reasoning reminds one of the attitude sometimes advanced that parishes and dioceses unable to meet adequately their local obligations should not be asked to make contributions to work outside. When they are able to assume full self support, we are sometimes told, it will then be reasonable to expect them to assume outside obligations. Past experience however leads to the conclusion that the out-

come of such a course of action, will amount to little more than expectations. The concentration on local needs will result almost certainly in the elimination of interest in work outside. The parish or the diocese becomes self centred, and not seriously concerned about these outside obligations. That is a consequence that the Church has always recognized. It has been the practise therefore, that every weakest parish, and every most dependent diocese, should be asked to make at least a token contribution to outside objects in order that interest in the work abroad should be maintained and fostered.

The same principle holds good in the case of the Church as a whole. If the time should ever come that we concentrate all our energy on the effort to meet our own obligations, however great these obligations may be, and close our eyes to the even greater obligations elsewhere, then we have no reason to expect that the result will not be the same as what happens in the case of parishes and dioceses that adopt a similar attitude. When the time comes that we are in the position to do something substantial, the inclination to do so, will have evaporated.

In order to secure more generous support for our work both at home and abroad, what is needed is a fuller realization of the mission and work of the Church, and of our share in this divine work, which will set our hearts on fire with missionary zeal and evangelistic power. What we need all over the Church today, is fuller faith in Jesus our Lord, fuller realization of what our words mean when we say we believe in His Holy Catholic and Apostolic Church, fuller realization of the work in Christ's Name which His Church is commissioned and empowered by Him to do.

#### MONOTONING PRAYERS

The Archbishop of Canterbury, speaking recently at the Canterbury Convocation, gave it as his judgment that the monotoning of prayers should be abolished.

To that announcement I say Amen, and I would follow the example of the preacher last Sunday in St. Michael's Cathedral, Toronto, in pronouncing Amen with a good long Methodist A.

#### THE END OF THE SENTENCE

1. We need leadership—national, provincial, local (I certainly can't take any initiative or assume any responsibility in this mess we're in).

2. Our Government is honey-combed with dishonesty and graft—we need some good plain business men in the executive (what's that? ME run for alderman! Not on your life).

3. In a general way wealth and industry should of course be conscripted (but not my wealth or the industry I make my money by).

4. I'm not clever; I can't understand all these party intrigues and long political speeches (and I'm too lazy to try).

5. It's disgraceful letting a man like Elliott M. Little resign—he's the very man we need (but I've no time to do anything about it).

## February



1. Ignatius, Bishop of Antioch, Martyr, circ. 100.
2. Purification of the Blessed Virgin Mary.
7. FIFTH SUNDAY AFTER EPIPHANY.
14. SIXTH SUNDAY AFTER EPIPHANY. Valentine, Bishop and Martyr, 270.
21. SEPTUAGESIMA.
24. St. Matthias, Apostle and Martyr.
28. SEXAGESIMA.

### FORWARD DAY BY DAY

(Monthly selections)

#### Conversion to Christ for World Service

The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.

(Acts 22: 14-15)

Have you ever thought what would have happened if the first Christians had been content to hug to themselves the new life which Christ had given them? Christ loved the whole world, and He laid that world on their hearts and made them long to win the world for Him. We ourselves would have been living in pagan darkness if they had not caught the flame of His passion for a redeemed, reclaimed world.

When Christ finds us, He imparts His will to us, and in the keeping of that is our vocation. All are called to new life, to faith, to personal victory, to honest and loving human relations, to winning others to Christ. Some are called to do this through business, or medicine, or home, or the ministry. All men under the will of God spells a world of harmony and peace. That will be the Kingdom of God on earth, for which Christ lived and prayed and died.

The world needs much now, and will need more after the war: but it needs nothing so much as Christian men and women, sure of their belief in Christ, devoted to His Church and His Kingdom, sound in character, eager in service, joyous in fellowship with one another, radiant, victorious, contagious and multiplying!

#### “THE PRACTICE OF THE PRESENCE OF GOD”

##### Third Letter

We have a God who is infinitely gracious, and knows all our wants. I always thought that He would reduce you to extremity. He will come in His own time, and when you least expect it. Hope in Him more than ever: thank Him with me for the favours He does you, particularly for the fortitude and patience

which He gives you in your afflictions: it is a plain mark of the care He takes of you; comfort yourself then with Him, and give thanks for all.

I admire also the fortitude and bravery of Mr. \_\_\_\_\_. God has given him a good disposition, and a good will; but there is in him still a little of the world, and a great deal of youth. I hope the affliction which God has sent him will prove a wholesome remedy to him, and make him enter into himself; it is an accident very proper to engage him to put all his trust in Him who accompanies him everywhere: let him think of Him the oftenest he can, especially in the greatest dangers. A little lifting up the heart suffices; a little remembrance of God, one act of inward worship, though upon a march, and sword in hand, are prayers, which however short, are nevertheless very acceptable to God; and far from lessening a soldier's courage in occasions of danger, they best serve to fortify it.

Let him then think of God the most he can; let him accustom himself, by degrees, to this small but holy exercise; nobody perceives it, and nothing is easier than to repeat often in the day these internal adorations. Recommend to him, if you please, that he think of God the most he can, in the manner here directed; it is very fit and most necessary for a soldier, who is daily exposed to dangers of life, and often of his salvation. I hope that God will assist him and all the family, to whom I present my service, being theirs and

Yours, &.

#### Some Saints of the Month

Feb. 1. Ignatius of Antioch (St.), Bishop Martyr. (Second cent.) The third Bishop of Antioch, he served the Church of Antioch for forty years. He was martyred under Trajan by being thrown to the wild beasts in the Amphitheatre of Rome. Seven of his Epistles are extant. These are of greatest value for the light they throw on the history of the early church, especially upon its doctrine and polity.

Feb. 14. Valentine, Bishop and Martyr. He was bishop of Interamnis, i.e., Terni in Umbria, and is said to have suffered martyrdom about the year of our Lord 270. It is said, too, that he miraculously healed the son of a citizen of distinction named Craton, who thereby, with his family, was converted to Christianity. More conversions followed in consequence. S. Valentine was thereupon imprisoned, beaten with rods, and beheaded. Some say he suffered in Rome; but there is some slight confusion between him and his namesake, a priest of Rome, who is commemorated on February 14 likewise in the Roman Kalendar, and who happened to suffer the same kind of death, and about the same date. There are other less important saints of like name, but the two best known are the bishop of Interamnis and the priest of Rome. It is the bishop who is commemorated in our Kalendar.

# The Temptations of Our Lord

By E. R. JAMES

*IMMEDIATELY THE SPIRIT DRIVETH JESUS INTO THE WILDERNESS AND HE WAS TEMPTED OF SATAN.*

There is no doubt that Our Lord told His Apostles the details of His temptations in the wilderness; perhaps towards the end of His ministry, when they were able to bear it. Modern scholarship is of the opinion that this Gospel is that "according to St. Peter" who very probably dictated it to St. Mark. So we may have here the very words with which our Lord opens the story: "Immediately the spirit driveth him into the wilderness." Who is this spirit? It is that spiritual Power that came upon Him at His baptism. He was completely filled with the Spirit of God and that same Spirit never left Him. It is the overflowing energy of that same Spirit which passes into every man who believes in Him. "I live, yet not I, but Christ liveth in me" in the testimony of every Christian as he grows in Christ and in the knowledge of the faith.

When the Sanhedrin saw the boldness of Peter and John "they took knowledge of them that they had been with Jesus". This is the testimony of His enemies who recognized His Spirit.

At His baptism Our Lord heard the Voice of the Father testifying: "Thou art my beloved Son in thee I am well pleased". From that time He was conscious that in some mysterious way He was the Son of God. Harnack, that profound Christian thinker, teaches that Our Lord already realized Himself as the Son of God and that at His baptism there was born within Him the consciousness that He was indeed the Messiah, the Christ.

What did it mean to be the Son of God must have been the uppermost question in His mind. How must the Son of God live and act? These were pressing questions which must be answered by Him before He entered His ministry. Our Lord's temptation took place within the chamber of His inner life. It is a mysterious subject yet it is our duty to get a glimpse of some of its meaning.

Who is the evil one? He is the spirit who is at war with God. He is the Adversary, the Devil, Satan. He is a real spiritual power. You are kneeling down striving to say your prayers. Suddenly there flashes upon your mind other thoughts, sometimes in distinct opposition to God. How did they enter? It is the work of the evil spirit.

This evil spirit came to test Jesus along three lines. Never forget that Our Lord is truly man, "bone of our bone and flesh of

our flesh". Or in words which have been repeated by countless Christians for over sixteen hundred years: "Who, for us men and for our salvation came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary, And was made man". The gravest peril of evangelical preaching is to forget the real manhood and to over emphasize His divinity.

So the Devil tempts Him through His manhood. He is a real man. He is hungry. "If thou be the Son of God, command this stone that it be made bread." The appetite craves for food. Self preservation is the first law of nature. It is a natural instinct and desire. So the evil one whispers: "Surely your Father, who loves you, expects you to maintain your life." "Use your supernatural power and turn this stone into bread."

The Messiah was expected to have power over nature; able to work miracles. The Master had grown up in the atmosphere of such expectations and the evil spirit now brings them to His mind.

How did He resist? He remembered the



Scripture where it is written: "Man shall not live by bread alone, but by every word of God."

It is the temptation to shirk hardships and discomforts. What a satisfying statement to make of your friend: "He is in comfortable circumstances." He has bread enough and to spare. This is the most subtle of all physical temptations. Drink and impurity have their power. But the respectable man's sin is his consciousness of his comfortable circumstances. He is trusting in them. He is in deadly spiritual peril. For the important question is: "Does he trust in God?" As a son of God by adoption and grace is he putting his whole trust and confidence in the Father?

Our Lord's humanity was strengthened by His victorious resistance to temptation. This is the only way in which a free being can be strengthened. So we, being made in His image, must receive something of His perfect humanity to conquer and become like Him. This is the meaning of the prayer: "That Christ may be formed in you".

Our Lord was tempted to use His power for His own comfort and at the cost of no one else. You have an ambition. You desire to attain it without thrusting yourself over the shoulders of others. You do not desire to hurt anyone else. You are perfectly innocent of any such desire. Yet it may not be God's will that you should attain to that ambition. There must be no degree of selfishness in your heart. It is the temptation to selfishness in its most subtle form.

A painless gospel is very attractive. Jesus said unto His disciples: "If any man will come after me let him take up his cross and follow me."

FOR IN THAT HE HIMSELF HATH SUFFERED BEING  
TEMPTED HE IS ABLE TO SUCCOUR THEM  
THAT ARE TEMPTED.

### THE CHURCH IN JAPAN

Bishop Heaslett who was arrested when the Japanese-American War broke out spoke at a meeting in England recently.

The Bishop explained that he could speak only of information gathered from immediate friends in Tokyo, as communications further afield were impossible. He found that the Nippon Sei Kokwai had legally ceased to exist. The Church had frequently been urged to join the united Christian body that the Government set up, and which now comprehends all the Protestant sects — Baptists, Presbyterians, Methodists, Holiness, Salvation Army, and the Society of Friends. Its creed is not yet formulated. On the refusal of the Japanese Church to be merged in this heterogeneous company, the authorities denied it a licence as a religious body, and the two hundred and fifty congregations automatically became separate units. "The body ceased to possess legal existence: the bits remained."

#### The Church Goes On

Very little change, however, has taken place as a result. One or two church buildings have been declared enemy property. One church was scheduled as a youth centre; another was

to be let as an office, but when the prospective tenant appeared, he declared that the ecclesiastical windows were too dark for office work, and the cost of removing them was not to be considered.

In spite of its "non-existence," the Church continues under Japanese Bishops, confessing the Old and New Testament as the revelation of God to men; the Apostles' and the Nicene Creed as a summary of Old and New Testament teaching; the two Sacraments of the Gospel; the three Orders of the Church, which have been handed down from Apostolic times. Confirmations, ordinations and visitations from the Bishops continue as usual.

It seems probable that one or two of the elder Bishops have resigned, as was their earlier intention. The Church is under the leadership of young men—one consecrated in 1940, and four in 1941. "I think I can assure you," said Bishop Heaslett, "that there is no danger of the Church in Japan lapsing from those solid foundations which have been laid by its devoted bishops and priests."

### OUR NEIGHBOURS

The Episcopal Church membership is increasing—decidedly!

Few religious bodies are showing the same percentage of increase that we are making.

In 1830, one out of every 415 persons in the United States was a member of the Episcopal Church, according to the Living Church Annual.

In 1930, one person of every 97 was a member of our Church. And in 1940, one of 90 was a Churchman.

Yes, our Church is showing gratifying advance in membership, but that is no reason for us to be satisfied. As long as there are people out of touch with the Church, whether next door or in an isolated missionary district, it is our responsibility to see that the Church's message is carried to them.

We may be able to inform the people next door, ourselves.

And we will be able to reach those far away. Not through our direct personal contact, but through our financial support of the Church's missionary program.

With approximately 40,000,000 members of the Anglican Communion throughout the world, 2,162,022 of them are baptized members of the Episcopal Church.

We have 1,519,483 communicants reported in 1941, a gain of 34,434 over the figure for 1940. (From The Episcopal Evangelist.)

### FIRST MISSIONARY MARTYRS OF THE WAR

The Japanese bayoneted the throats of four Roman Catholic missionaries on Guadalcanal and executed the R.C. Bishop of Kai Island north of Australia.—From Time.

## One Hundred Years Ago

**Montreal and Quebec Statistics:**—Number of Roman Catholics, 25,000 and 27,000; Church of England, 6,000 and 4,000; Presbyterian, 7,000 and 2,000; Methodists, 1,500 and 800. (“The Church,” 24th Feb., 1843).

**Sydney Mines, N.S.:**—The newly erected Chapel of Ease in St. George’s Parish was opened for Divine Service, 5th March, 1843.

**State-Paid Ministers:**—The statement showing the portion of the ecclesiastical establishment which was still being paid by H.M. Government for the half-year: Rt. Rev. G. J. Mountain as Bishop £500, as Archdeacon £250, as Rector of Quebec £250, for house rent £45. Others on the list: Ed. W. Sewell of Trinity Chapel, Quebec; J. Bethune of Montreal; S. S. Wood of Three Rivers; J. Reid of Frelighsburg; C. C. Cotton of Dunham and M. Townsend. (Public Archives, 23rd March, 1843).

**Hemmingford, C.E.:** 1st Feb., 1843. Bishop G. J. Mountain’s Journal (continued):—Humbling are the difficulties with which the church of the greatest empire on earth has to struggle in these portions of British territory (3 miles from Hemmingford Corner the Bishop stopped to inspect the commencement of a church but which was at a stand). At Sherrington a stone church is roughly fitted up; congregation at Confirmation 150, chiefly Irish, who are ill-satisfied with mere weekday services. Decided to send Mr. Hazan here and to Bogtown. Went to Napierville with Rev. C. Morice and then to La Prairie where the church is finished. Confirmation.

**Longueuil:** The Rev. F. Broome’s Mission is to be visited again in May when the church of which Mr. B. has procured the erection at Longueuil (Baron G., the Seigneur contributing £300) will D.V. be ready for consecration; and the same ceremony will be performed at La Prairie, the church at Longueuil is not yet used.

**L’Acadie** (12 miles from La Prairie) Feb. 3rd—Consecrated very diminutive wooden church, attended by Mr. Forest of Christieville (Iberville). To Chambly—Confirmation, 300 present. Rev. Jos. Braithwaite conducts a classical school of much and deserved reputation. No Parsonage-house. Galleries added to the church.

**St. John,** 5 Feb.—108 confirmed. Rev. W. Dawes crossed bridge to Christieville (Iberville) where Parsonage-house is in progress. God has prospered faithful labours of Mr. Dawes. To La Colle—19 miles in heavy snow-storm, with Mr. Morice, who visits the Isle aux Noix garrison on the Richelieu River, Odelltown and Napierville. To Clarenceville—The Rev. M. Townsend. 400 present at Confirmation. Two churches, Henryville included. To **Philipsburgh**, 10 Feb.—An excellent site for the new parish church has been chosen. Rev. R. Whitwell is assisted by Mr. F. S. Neve, an aspirant to the ministry. To **Bedford** and

**Stanbridge Village**—Rev. Jas. Jones, formerly a Wesleyan, now a staunch churchman. 74 confirmed in Bedford church. Stanbridge East church, which was shut up in 1840, is now open. Mr. Jones’ son, an aspirant to ministry, is reading under direction of Rev. J. Reid of Frelighsburg, where 35 were confirmed. A church is projected at Sutton. Capt. Kemp is zealously bent upon the object. To Dunham—Rev. C. C. Cotton in feeble health. Mr. Baker, lay-reader, has consented to keep congregation together.

**Brome, Feb. 14**—I became the guest of the Hon. Col. Knowlton who has given 3 acres for church site. Rev. E. Cusack in charge since Oct. He visits Tibbett’s Hill, Brome Corner and Sutton. Church and Parsonage-house both now in progress. Preached in a school-house.

**Shefford**—In Froste village church, 27 confirmed. I felt it my duty to guard the young people against the errors of Millerism, which has produced conspicuous mischief, and of which the pillar is a tinsmith of Waterloo.

**Granby**—A deputation waited upon me setting forth spiritual destitution of Granby, South Ridge and Milton. A skeleton of a church has been erected. Granby lies within limits of no mission whatever. The land is the gift of Rev. T. Johnston of Abbotsford, where on Feb. 17th 44 were confirmed. Service is also held at Rougemont. To Gear’s Settlement in **Shefford** where 100 people met in a school-house. To West Shefford Church, 8 miles—An overflowing congregation of 400 persons. Confirmation. To Waterloo Village—school-house—100 persons present. A church is about to be built here. To Stukeley school-house—The Rev. A. Balfour also goes to N. Shefford, Roxton and Booth’s Settlement.

**Hatley and Compton**—Drove 27 miles through unbroken woods beneath the sombre mountain of Orford to Hatley. Rev. C. Jackson in charge. Confirmation on 21 Feb. The village is called Charleston. Service also is held in Barnston, 2 miles distant, and in Compton Township, 4 miles. Drove to Compton Village. Rev. C. P. Reid. The first confirmation was held here on Feb. 22nd. 32 confirmed, 180 present. Conflict of religious teachers in this neighbourhood. Great meeting of Universalists, in the meeting-house, held between the Methodists and that body on the day of the Confirmation. To Sherbrooke for Church Society meeting.

**Eaton and Bury**—The Rev. J. Taylor of Eaton confined to bed. Mr. G. Slack, lay-reader, has kept the congregation together. To Bury Feb. 25th—The Rev. W. King occupies apartments in the school building erected by the Land Co. and maintained by the Nfld. and B.N.A. School Society. He supervises 18 of their schools in the district. I preached in the school house. Mr. King has services at Robinson, at Victoria, on the Dudswell Road, in Gould, on the Eaton Road.

**Lennoxville College and School**—I met the local committee for the affairs of the College. Resolutions were passed:—That immediate steps be taken to open the institution in temporary quarters in the village; to acquire for this purpose a property for sale in the village; that building operations be proceeded with at such a rate as shall be warranted by the funds. I went to view the site comprising 60 acres at the confluence of the rivers, comprehending a level island. The school in connection with the College is now kept in a building adjoining the Parsonage-house, a very poor cottage given to the mission by the late Bishop Stewart, as was the glebe. The Rev. L. Doolittle is warmly interested in the College. He officiates both at the Sherbrooke and the Lennoxville new churches every Sunday.

(The Journal of a Visitation by the Lord Bishop of Montreal).

#### OUR CANADIAN JAPANESE PEOPLE

Our missionary, the Rev. W. H. Gale and his workers, have been most helpful to the Japanese during the difficult days of evacuation from the Western Coast. The following is an extract from a letter sent out by Miss Hawkins.

Upon looking back over the six months since the Japanese were assembled in the Park, there are several things which stand out in one's mind.

**One**,—the splendid and efficient way in which the different departments were planned and conducted—Social Service, Health, Commissariat, Educational, bringing harmony and order from the first chaos of a sudden influx of thousands of people before adequate preparations and plans could be made.

**Two**,—The almost universal kindness, in many cases developing to real affection, shown by the white men and women who were in charge of and working in the different departments, towards their charges, and especially towards the Japanese-Canadian young men and women who worked with them.

**Three**,—One has been filled with admiration for the way in which the people have taken this thing which has come upon them. There is a good deal of sadness, as there must be when people leave the homes they have been a life-time building up. (One old gentleman told me he had been 45 years in Duncan, had never seen Japan since he left it as a boy, and had expected to die in Duncan), but the morale generally has been wonderful. One marvels that in practically camping conditions, young and old have been so well turned-out and immaculately clean, personally and in their "Homes", (which consisted of the space occupied by their beds and a foot or so on either side.) One admires too the way in which the young people have used every opportunity to fit themselves for service and to help others to keep cheerful and hopeful—(I did not before mention the Glee Club, which did so much to help our church services, singing at both Japanese and English services—In English).

**Four**,—The way most of the young people especially, have set themselves to get whatever good there is for them from the experiences which have come to them, the way in which the opportunities for self-sacrificing service have been seized and used by them, and the way in which they have used their different skills and talents for the good of others.

And now, all the activity and all the problems have been transferred to the Interior towns. Already a number of our workers,—Miss Cox (C.M.S.), Misses Shore, Horobin, Foster, Aya Suzuki and Miss Shimada, as well as Rev. G. and Mrs. Nakayama are in Slocan and very busy there. Rev. R. and Mrs. Savary are in Revelstoke district working with the men in the road-camps there; and the rest of us, Rev. W. H. Gale, Misses Bailey, Walker, Lang, Heaps and Hawkins, as well as Misses Hamilton and Clench, will soon be

(Continued on page 18)

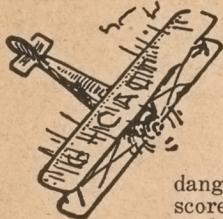


A visit from the Archbishop of Koote-  
nay and Rev. W. H.  
Gale, the Superin-  
tendent of Japanese  
work in Canada.



# Home Horizons

By Charity Mauger



A young lad who has been staying with us has enlisted in the Air Force. There have been many thousands of such instances. We have members of our own families flying in dangerous places, and also scores of young men in whom we have a special interest. But it all became more real when

this boy of eighteen went off, leaving behind so many evidences of carefree youth, to become part of a high adventure, or a great crusade, or a stern duty, according to temperament.

His books, his music, his dog, his riding kit, seem to stand for what he is now. He is eager for knowledge, or was, for an education that would make him of the greatest use in the world, and felt that the Church and Medicine both offered exceptional opportunities. Possibly the interim army training and experience will make him a better student, and a much more understanding curer of bodies and souls in a post-war world.

The gift of a son, or sons, to the fighting forces is so infinitely more than any material offering or sacrifice can be. To work for a post-war world worthy of those who have done the fighting for us seems the most adequate expression of our gratitude.



## From Sheep Meadow to War Zone

A fleece from a sheep belonging to a loyal member of our country and Church is being given to the Red Cross, through our spinning wheel. It will be white wool, but, if necessary, can be dyed. Only a short time ago we had a request from a member of our own family, in the army, to knit white socks, because they are warmer, just as the men in the last war declared white socks were warmer.

Knitters of fine, even strands of wool do not think much of handspun yarn at first. Unevenness is an evidence of the handicraft, just as it has been through the ages. The worth of the material is proved by the wearer.

## Reading for Production on Home Front

Perhaps some of you have noticed—it is to be hoped someone did—that there has been no mention of books for the past two or three months. We are still mourning the

loss of our perfect librarian, and, therefore, have not been getting a regular supply of the newer books. Even with our very busy days, and the wartime calls on any spare minutes, and Brigid's need to save precious eyesight, there is something definitely missing when there isn't a book being read in odd snatches. It gets one away from things; a half hour's reading, and a half hour's walk in the cold fresh air will result in more than an hour's increased production on the Home Front.

Magazines have given us, in serial form, several of the books now being mentioned as best sellers. "Drivin' Woman" was one of these, and, personally, it was a very disappointing story. Another of Leslie Ford's murder mysteries, "Siren in the Night", is an up-to-the-minute tale of San Francisco; there is a touch of graciousness about her settings for murder. Roland Hayes' fine story of his mother had its preview in the Atlantic Monthly, and appears at a time when the problem of the coloured citizens of this continent takes on a fresh complex.

Brigid was sent "The Book of Small" to review. It is by Emily Carr, the not-young writer and painter who emerged only a year ago and was proclaimed a new star for her book, "Klee Wyck", an illustrated account of her visits to the various communities of Indians on the Pacific coast in search of totem poles to paint and of native types. Her writings were more or less disjointed entries from her journals and memory of the incidents, and we were not as enthusiastic as the critics. But the Book of Small, while it follows the same source, is altogether delightful, for the true and faithful recordings of a clever child are always worthwhile. "Small" is, of course, Miss Carr and her artist's trained eye is turned on her little life, but without any attempt to deviate from the simple, natural facts.



We have a most commendable practise of buying one or two books before Christmas and enjoying them ourselves, even if hurriedly, before making some friend happy. This year our choices were, "I Saw Two Englands" by H. V. Morton, and a book on "The Red O'Neill", one of the famous leaders of ancient Ireland—that is, if he was not an enemy of the equally famous leader from whom you are descended! The latter

book we had not time to read before it went to a descendent of the brave but impulsive O'Neil, but we hope we can borrow it from her! Everyone knows H. V. Morton and value his "Searches" in proportion to one's own land of origin. This book, "I Saw Two Englands" is equally lovely, and historically unique as the opening and closing paragraphs will show.

"In May, 1939, I found myself with some time to spare, and I decided to go away and lose myself in England.

"It was the moment when the King and Queen, approaching the coasts of Canada in a fog, had temporarily banished the town of Danzig from the front page, and when the laurel wreath which Mr. Chamberlain had worn since Munich was becoming rather shabby."

And he ends with a postscript one year later, on a morning after a night of watching on the church tower, with "old Tom, the cowherd up at Brambles". He sees wartime England in a way few have power to penetrate, and amongst his conclusions is one that Hitler "may have led us along the primrose path to bankruptcy, but in the process we have touched old simplicities and have known again the feeling that we belong to our country and our country to us."

Too bad that wartime books must, apparently, be so expensive. This book of Morton's is published in Canada by Reginald Saunders, Toronto, and costs \$3. But any community would be wise to pool and buy a copy for all to enjoy before putting it into the local town or school library.

#### Winning A Battle By Beetroot

Are you tired of carrots and parsnips and turnip and beets? Probably, for they do get monotonous when we can't get any other vegetable. But occasionally we cook them all together, put them through a sieve (we have a rotary sieve which is invaluable in giving a new twist to a dull meal), and reheat thoroughly in the oven. The dish can usually draw an interested enquiry as to why parsnip flavour should emanate from a rosy mound, and if interest is displayed the battle is as good as won for that meal at least.

Encourage the eating of cabbage, carrots and onions raw, when salad greens are out of reach. And don't always stew away the virtue from your canned tomatoes; a bowl of tomatoes from the can is the basis of a good meal, together with whole grain bread, cheese if you wish, or preferably milk.

Butter may be less plentiful than in the days when we learned to be the most wasteful people on the face of the earth, but we still are the most favoured of peoples. We can't honestly think this preferential treatment is our just due. Don't let concentration on our

tummies interfere with our world responsibilities.

#### Keep Politics Out of Post-War Policies

Brigid and I have read, listened, talked, and discussed everything we can which pertains to a post-war world in which there might be

security for all. We are convinced that one needs to keep right on doing all those things — reading, listening, talking, discussing — for public opinion must first be aroused, and after that there are thousands of angles to be considered. Public opinion may not determine post-war policies, but live public opinion will certainly help to keep politics out of those policies.

If the women of Canada were obliged to concentrate on one continuous

occupation at the present time, that is the women not in uniform, that occupation would surely be straight, plain thinking. Luckily they can do it, if they will, without neglecting the other essential tasks. We in Canada have been so safe thus far that we have wrapped ourselves in the protecting thought that atrocities can never touch our land; once when the radio chilled our spines with realistic warnings we turned it off and waxed indignant. But surely we cannot ignore the thought of British and Canadian soldiers in irons, or being forced to their knees and beaten in Hong Kong. We must know that mass slaughters are being systematically carried out in Poland. We cannot ignore these things, and we must realize that such things are going on because we refused to do constructive thinking before and after the last war.

It is very difficult to keep one's feet, mentally speaking, in the force of conflicting opinions, but the trying must bring results. The Beveridge report gives one a strong sense of hope, but more radical critics declare it to be but a protection for the Old System. There is practical idealism in the platform of the newly-constructed Progressive-Conservative party, but we should have solid grounds for belief in its working out. By the way, do we know the democratic difference between governing our country by its representatives in Parliament, or by Orders-in-Council? We should.

#### Duties—Individual and Collective

The present Archbishop of Canterbury is one of the outstanding figures in the world. He has been striving for years to bring home to people their individual and collective duties in a world sadly in need of improvement. In a collection of addresses which he gave as Archbishop of York, printed under the title, "The Hope of a New World", he says, "If any one's faith in God were complete, so that he trusted God with his whole being, that would give direction and meaning to every moment of his time and every jot of his activity; and



a man has this sense of direction and meaning in life just so far as he really does believe and trust in God."

In still another collection from the then Archbishop of York, called "Christianity and Social Order", will be found plain and helpful thinking. And that writer of beautiful English, H. M. Tomlinson, in a recent article says "It will be far easier to win the war, though that has looked impossible on some days, than to save the peace. How, if when we have victory we have our worst selves to fight?" And in another passage he says:

"The great city is the city of the best men and women. Its rulers cannot make it great. If the right spirit is not in its tenements, then the city is as dead as Babylon, or deserves to be. And if ever there was a day in the story of humanity when the common man must summon his wit and will to decide which way history shall go, it is now. All depends on him." Surely in that sentence we can sense our own responsibility, each one of us, perhaps more in isolated units than in the cities of which he speaks. Let us not require actual bombs to set us thinking.

#### THE "FLYING ANGEL" COMES TO HALIFAX

What is the "Flying Angel?" It is the popular name, known to all seamen of the Mother Country and in many ports of the world, of the Missions to Seamen.

For over a century the Missions to Seamen has been ministering to the needs of our brethren afloat in the Navy, Merchant Navy, lightships, light vessels, lighthouses and fishing fleets.

It is definitely a Church of England society and its first object is to minister to the spiritual needs of our seafarers.

There are some 135 stations covering all the quarters of the globe and seamen visiting any port seeing the "Flying Angel" flag know they will find a welcome and facilities for social and religious ministration.

For a number of years correspondence has been going on between the Church authorities in Nova Scotia and Mission to Seamen Headquarters, London, England, re starting the work of the "Flying Angel" in the port of Halifax. Owing to the tremendous increase of shipping since the commencement of the war the London Headquarters have received several letters from Royal Navy Chaplains, ship's captains and others who realize the spiritual need of our seamen and express their desire that a branch of the "Flying Angel" should be opened at Halifax.

The work in any port starts with a chaplain who makes contact with ships in harbour or at docks and wharves. The next step is to obtain quarters, which, for obvious reasons, should be of easy access to men coming to the port. In such quarters the men are entertained, facilities are provided for writing letters, which is strongly encouraged, and for games, refresh-

ments, easy chairs, billiard tables if possible, and for football matches if this can be arranged. Most important is a Chapel where men can meet for worship and partake of the Holy Communion.

It is most appropriate that facilities for beginning the work have been provided by the Church of England Institute where accommodation has been granted. This is a central place and in a street known and frequented by our sailor men.

The Reverend F. W. Weaver has been sent by London Headquarters to take charge of the work with the permission of the Most Reverend the Archbishop of Nova Scotia who is most interested in the project and has requested the co-operation of his Diocese.

Mr. Weaver is a graduate of the Anglican Theological College of Vancouver, B.C., and worked in the Diocese of Columbia for some years. For the past five years he has been in charge of the Missions to Seamen in Shanghai and was transferred to Hong Kong but owing to recent events in the Far East had to seek a new field. Mr. Weaver has visited and assisted in Missions at Vancouver, B.C., Yokohama, Kobe, Shanghai, Hong Kong, Sydney, N.S.W., and Wellington, New Zealand.

Our greatest need at present is to make our Chapel worthy of the worship of God. We started off with an Altar composed of two boxes where several men were only too glad to be able to make their Communion. We have just been given an Altar and prayer desk and now we need Communion Vessels, Cruets and Bread box, curtains and hangings and some good religious pictures. A small organ is a necessity and anything that can be used to beautify our place of worship will be welcome. It means so much to our seamen when they come to port to be able to "come apart and rest awhile" and to join in Communion with our Lord as they have little or no chance on board their ships.

During the first few months ten services of the Holy Communion were celebrated in our little Chapel with 26 men partaking of the Holy Sacrament and some 4000 men attended our Mission for rest and refreshment and joined each evening in prayers for their loved ones and asked for God's protection as they go on their hazardous journeys.

It should be the duty and privilege of every churchman and churchwoman to help forward this work among "they that go down to the sea in ships" and your prayers are asked for God's Blessing on this new venture.

Any further information about the "Flying Angel" will be gladly given by

The Chaplain, Missions to Seamen,  
Church of England Institute,  
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ROBERT RAE,  
General Manager.

(Continued from page 14)

going to one or other of the Interior towns,—who will go where is not yet decided, but we, too, shall be glad to get settled down to working with a settled company of people in a settled place. Miss Grace Tucker has leave of absence from the Mission and has joined the Social Service staff of the B.C. Security Commission, where, with her knowledge of the Japanese and their problems, she will be able to give valuable assistance.

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C.M.S. POCKET DIARY FOR 1943. Last year many were disappointed at not being in time to secure copies. We hope we have enough for all this year ..... 55 cts.

MISSIONS IN WAR—An encouraging and inspiring pamphlet pointing out how the new realization of the value of spiritual things awakened by the war promises a great missionary forward movement in the future..... 10 cts.

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The Young Women's Group held their annual Christmas party at the home of the Misses J. and N. Lawrence. A pleasant feature of the evening was a surprise visit from Miss L. Simmons and her sister, Jean, both of whom were home on New Year's leave. The Rev. A. Elliott acted as "Santa" and distributed the gifts. Refreshments served by the hostesses brought a most enjoyable evening to a close.

The W.A. held their annual meeting on Thursday, January 14th. The following officers were elected: Hon. Pres., Mrs. A. Elliott; Pres., Mrs. P. H. John; Vice-Pres., Mrs. E. Ledgard; Sec., Mrs. W. Fleming; Treas., Mrs. H. Bromley; Dorcas, Mrs. G. Anderson; U.T.O., Mrs. F. Williams; Prayer Partner, Mrs. L. Corlett; Educational Sec., Mrs. H. Marks.

In spite of war conditions the W.A. have had a most successful year and the parish is deeply indebted to them for their untiring efforts and loyal support.

Members of the A.Y.P.A. held their monthly service on Sunday, January 17th. Plans for a proposed sleigh ride had to be temporarily postponed owing to the severe weather.

The Junior Choir held their Christmas party at the home of their leader, Mrs. L. Kay, on January 2nd. After an evening of games the hostess, assisted by Miss Kay Hall, served refreshments. Plans are under way for a concert to be held some time in March.

The annual meeting, which was to have been held Monday, January 25th, was postponed on account of the cold weather. It will be held on Monday, February 1st.

## Rural Deanery of Pembina

### EDSON AND ST. PAUL'S MISSION

THE REV. W. DEV. A. HUNT

St. Catherine's W.A. held their annual meeting on January 7th, when the following officers were elected: Mrs. Geo. Harrison, President; Mrs. Dobson, Vice-Pres.; Mrs. Whelpley, Sec.; Mrs. Tucker, Treas.; Mrs. Dobson, Dorcas Sec.; Mrs. J. K. Wilson, Little Helpers; Mrs. McPherson, Intermediate, and Mrs. Buck, Junior Branches of the W.A.; Mrs. White, Prayer-Partner; Mrs. Laurence, Educational Sec. Miss Moore will continue with the "Living Message", Mrs. Blue takes over the United Thankoffering; Mrs. Jellis and Mrs. Tucker continue with the Social Service Dept.

Owing to the severe weather the Rev. W. deV. Hunt was unable to be in Edson last week-end, and the annual congregational meeting had to be postponed till the 31st, when we hope to have Mr. Hunt with us for the whole Sunday.

The W.A. are preparing to pay for improvements to the choir vestry, and are starting work on the layette for the Social Service Dept., in conjunction with Jasper.

### CHURCH OF ST. JOHN THE EVANGELIST GRAND CENTRE

Services have been held regularly at the home of Mr. H. J. Ayres, and the faithful few have attended reasonably well since May last.

In the summer Mr. Hagen and his helpers completed the shingling of the roof of the new church, finished the belfry and placed the Universal Sign

of Christianity on the top.

On Tuesday, December 29th, we kept the Celebration of the Birth of our Saviour, and surely the Divine Infant did shed His Light upon us at that time.

At 11.00 a.m. with thirty in the congregation, we tried to make our Communion (spiritually), as no priest was able to come to us. We were very grateful to the Rev. J. W. Sorochan of St. Paul's United Church, Cold Lake, who preached and assisted at this service. During the afternoon with approximately one hundred in the congregation, ten girls, boys and infants were baptized, and we again thank Mr. Sorochan for so kindly officiating at very short notice. One mother who brought her little girl of twelve some thirty miles, in heavy snow and cold, to Holy Baptism, said that it was so worthwhile, as she had not attended an Anglican service for many years. After the baptisms, Evensong was said, Mr. Ayres preaching the sermon. The whole church family gathering ended the day with a Christmas tree and a dance. The ladies of the Guild of St. Margaret serving supper at midnight. It was a full day, a full church, ending in happy recreation; the ladies making \$27.50 on their suppers.

There should have been about thirty for Holy Baptism, but intense cold and very heavily blocked roads prevented, also some families went away for a Christmas visit.

For the first time our services were held in the new church building. We were grateful to Mr. Hagen and his fellow workers who worked fast in December to put the building into shape for use, and for heating. The church certainly looked very nice, with new altar covers and dorsal curtains, lectern falls, etc., made up and presented by the ladies of the Guild of St. Margaret. Also a beautifully worked fair linen cloth, presented and worked by Mrs. Bailey, of Grand Centre. The work was exquisite, with Chalice and Cross scalloped edging. We are very grateful to Mrs. Bailey for this fine work, which was done so unexpectedly and so beautifully. These gifts, together with holly and red poinsettia decoration, with lighted candles in the windows of the Nave, presented a beautiful appearance. All of us I am sure would like to say "Thank you", to our Canadian Japanese friend George Kuwata, for his services at the organ, and to Mrs. Wotherspoon for the rendering of Gounod's "Ave Maria."

Our Christmas offerings amounted to \$244.78 which was quite good, but does not cover our many expenses. We must face a further \$155.00 as soon as possible and before any further expenditure is made.

Many of us will be glad to know that we have sent a small contribution to Miss Lillian Camp, of the S.S. by P., who for many years has assisted so kindly the children of many of our church families.

It is hoped that this year will see the outside finish on our church building completed, and an inside lining of shiplap, but we must meet present indebtedness first.

Holy Baptism: Edward Harbarenko, Jasper James Charles Arnold, Richard Worthey Rollison, Lyle Kenneth Rollison, Marvin Dale Rollison, Sophia Harbarenko, Rosina Harbarenko, Esther Loraine Fedoruk, Valerie Grace Agnes Alton, and Violet Louise Rollison.

### MAYERTHORPE MISSION

THE REV. F. W. BAKER

It is now almost two months since my wife and I came to Mayerthorpe—and what a busy two

## CHURCH MESSENGER

months they have been. There was much to do in getting our new home to look the way we wanted it, and hardly was that done when Christmas was upon us. Since then there have been annual meetings, not to mention visiting, as many of our parishioners as was possible. Now that January is about gone we do seem to be getting into something like order, and will perhaps, weather permitting, be able to go about in parts of the parish not as yet visited.

May I take this opportunity of saying a very real "Thank you" to all our new friends and neighbours for the many things they have done to make our time here such a happy one. We have been made welcome in so many nice ways, and we do feel that our stay with you is to be all that we could wish and that, God helping us all, we shall do the work that is set before us.

The abundance of snow, and the extreme cold ave made travel very difficult, so that at the time of writing I have been able to visit and hold services at Padstow and Sangudo only, outside of Mayerthorpe. There again in both places was the same warm welcome and friendship. I am very grateful. It is said that first impressions are lasting. If so, what a joy it is going to be to join from time to time in the hearty singing at Padstow and to share in the lovely devotional atmosphere of our services at Sangudo!

There are many points that I have not visited as yet—Rochfort Bridge, Stanger, Peavine, and Greencourt—but I am looking forward to doing so as soon as possible.

Severe weather is responsible for smaller attendance at services and meetings than one really likes to see, but we have been able to accomplish certain things. January saw the annual meeting of the St. Luke's W.A., and the election of officers for 1943. They are: Pres., Mrs. A. A. Knight, Vice-Pres., Mrs. H. Grigg; Sec., Mrs. C. Watson; Treas., Mrs. J. Glazier; Dorcas Sec., Mrs. M. A. Kidd; Prayer Partner Sec., Mrs. L. Kidd.

W.A. social activities have suffered through the winter again owing to the weather, but a very successful year was reported. We are looking forward to the sale of home cooking and the Tea on Saturday.

At the annual meeting of the congregation at Mayerthorpe the People's Warden reported that we have come to the end of the year in good shape. Wardens and Vestry for 1943 are: Vicar's Warden, Mr. W. W. Collier; People's Warden, Mr. Chas. Watson; Sec. of Vestry, Mr. J. Glazier; and elected members of the Vestry: Mrs. M. A. Kidd and Mr. Walter Martin.

Since my arrival here there has been one baptism and one marriage—they were both in St. Luke's Church: Holy Baptism, Naomi Alice, daughter of William and Alice Kother, December 21st, 1942. Holy Matrimony, Thomas William Meen to Eleanor Mary Allen Hepburn, on January 1st, 1943.

### CHRIST CHURCH, JARVIE, FAWCETT and ATHABINA

REV. J. Low

These three districts have been reported together because they are visited on the same Sunday each month. This winter has been difficult but neither Jarvie nor Athabina has missed a service. Unfortunately Fawcett is placed awkwardly in the program for the week-end and it has not always been possible to get there. However, at the time this is being written the weather looks a little kinder.

The Athabina services are being held now on Friday nights, usually in the commodious home of

Mr. and Mrs. Richardson. It is a great advantage that Colonel Hughes is so willing to "collect" the missionary on Thursday nights at Flatbush and deliver him there again on Friday night. That this effort is noble can be ascertained by enquiring into the Northern Alberta Railway's problems of the moment. There is something very happy about these home services—neighbours arriving with greetings, the children patiently waiting for the blessing at the close, so that they can use the living room rather more boisterously and the friendly chatting before the cold drive home.

Jarvie will have its annual meeting on the Saturday afternoon before the next service. Will the congregation please note that we shall be reverting to the fourth Sunday of the month for services. By the way, city wardens might be interested in what the Vicar's Warden of Christ Church, Jarvie, has to suffer. The Vicar comes down from Flatbush on Saturday morning. The train is due at that station just before three o'clock. There is no agent there. The most comfortable seat is a cream-can and, seated upon that the sleepy parson waits for the train which might be two, three or four hours late. He arrives then in Jarvie any time between five and seven in the morning. The noble Warden gets up, makes tea and gives him a few hours warm rest. On Monday they both start the vigil at four o'clock again. There is real understanding between the two wardens because as it happens the People's Warden is the postmaster and he also waits for trains.

### ST. LUKE'S, CLYDE

At the annual meeting on Saturday night, the 30th of January, a very encouraging report was made by the People's Warden, Mr. John Groombridge. By the regular use of envelopes—something for which the Venerable Archdeacon Tackaberry needs to be thanked—the congregation has met larger obligations than ever before and done so with a little to spare. The Willing Workers, who have once again had a successful year have a good balance in hand which will not need to be raided by the vestry for the ordinary work of the church and they are glad to be able to hold it ready for emergencies.

The vestry was re-elected as before. Mr. Albert Nelson accepted appointment as Vicar's Warden, Mr. John Groombridge continues as People's Warden, the remainder of the vestry being Mr. Jack and Miss Hall. Miss Hall is very welcome in office because of her good service of the church and Willing Workers.

For some time members had known that Miss Winnie Groombridge was waiting a call for the Navy. It will be with very good wishes but also much regret that we shall see her go shortly. She has shown the good spirit of her family in serving the church as organist and in any other way that opened. By the time this has been published she will have received the gift of a watch from the parish and we all hope that she will often think of the happy church she has left. Apparently she is very concerned that there should be a successor, for it was observed that her brother John was being instructed last Sunday morning.

St. Luke's, Clyde, continues to be a very happy Christian family. Their reports for 1942 showed that again and we look forward to a successful 1943.

### ST. PHILIP'S, WESTLOCK

The main item of interest for us was the annual meeting, which was held Saturday, the 9th of January. It was a delight to hear the financial

report and learn that all debts had been cleared, obligations met and a new page started for the New Year, unblemished by the red figures which had been bothering the congregation for a long time. The Vicar congratulated the people upon this splendid year's work, and a letter was read by the People's Warden, Mr. H. C. Daly, which was also in appreciation of the effort, from Archdeacon Tackaberry.

Mention was made of the many good friends who had left the parish to dwell elsewhere. The memory of Mrs. Mason was gratefully expressed. It was a pleasure to note that several new members had entered the parish and were showing keen interest in St. Philip's.

Dr. Mason was asked again to accept the appointment as Vicar's Warden; Mr. Daly re-elected for the people, with Messrs. Larson, Noakes, McKeen, Ritz, Dr. Sands and the president of the Guild comprising the Vestry. Mrs. Daly was thanked for her loyal service at the organ.

The Guild report was up to its usual good standard and it was pointed out that this small but hard working group had been largely responsible for the parish's freedom from financial difficulties.

The meeting was obviously optimistic, and plans were already being mooted for future improvements.

Unfortunately adverse weather conditions and shortage of fuel are having their effect upon church work, but it is hoped that very soon the week-night services with Bible study will be back to regularity and sudden changes in arrangements will not be necessary.

ings, but have decided that it is best to wait until the cold has really moderated a little.

Let us not forget our New Year motto: "FORWARD TO CHRIST," and use these evenings we are confined to our homes for more study, thinking and praying. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy, 2, 15.)

### ST. MATTHEW'S, VIKING

THE REV. H. J. JONES

Christmas, 1942, has gone but the impressive service held in our little church should linger a long time in our hearts. The church and altar looked very beautiful with decorations of holly and cedar. There was quite a nice congregation for the service, all wishing to begin one of our greatest festival days in the right Christian atmosphere.

The W.A. held the annual meeting at the home of Mrs. Milne, on Thursday, January 14th, with nine members present. The treasurer was able to report a successful year financially, with all obligations met. Plans were made to hold a bridge and whist party on January 22nd, to raise funds to purchase a large stove for the church hall. The Vicar spoke to the ladies on some matters brought up at the Deanery meeting.

Congratulations and thanks were tendered the people of the Rodino district, who do such splendid work in helping with the church.

We are sorry to say that Mrs. Evans, one of our very faithful members, is not at all well. Mrs. Philipps also is still confined to her home.

We were pleased to welcome Mrs. Cotter as a new member.

John Bird, one of our younger people, has gone into the Navy. Our best wishes go with him in his new work. His older brother Steve is in the Air Force and is now in England.

The election of W.A. officers resulted as follows:

Pres., Mrs. Milne; Vice-Pres., Mrs. W. Lawes; Sec., Mrs. Meredith; Treas., Mrs. Gillespie; Dorcas Sec., Mrs. Scott; Little Helpers' Sec., Mrs. Bird.

### HOLY TRINITY, TOFIELD

THE REV. H. J. JONES

The Senior W.A. held their annual meeting in the church hall, on January 14th, with five members present—all of whom braved the cold and icy winds which made walking difficult. A considerable amount of business was attended to, and the Treasurers', Little Helpers', Juniors' and Sunday School reports, etc., were very satisfactory, and in spite of extra difficulties and duties due to the times all reported creditable balances. We re-organized for 1943 and as in many former years had to assume more offices than one. We always seem to be saying "farewell" to members, either through sickness or removals, and do our best to fill the gaps. The officers for 1943 are: President, Mrs. Barden; Sec.-Treas., Miss L. Baptist; Dorcas Sec., and Social Service Sec., Mrs. A. E. Allan; Juniors, Little Helpers, Thankoffering and Living Message Sec., Mrs. J. W. Robinson; Prayer Partner and Mission Study, Mrs. C. Baptist. We are glad Mrs. A. E. Allan undertook the business of Social Service Sec., replacing Mrs. Bailey who recently moved to Edmonton; also that of Dorcas Secretary, Mrs. Allan taking the place of Mrs. McCarthy who has held this office for many, many years, but due to sickness and home cares was unable to accept this year.

The church annual meeting is to be held on Sunday, January 31st, after Evensong.

## Rural Deanery of Wainwright

### WAINWRIGHT

THE REV. L. A. BRALANT

It was a great pleasure to welcome the Bishop of the Diocese, Archdeacon S. F. Tackaberry, and Canon A. M. Tredell, on January 12th. The occasion was the Deanery meetings and Missionary Rally. A good number attended the afternoon meetings, including the Rev. A. Court, with delegates from Edgerton, and the Rev. H. J. Jones, from Tofield.

Basing his address on the words: "Fares, Please," the Bishop emphasized the need of providing more adequate incomes and homes for the clergy in the rural areas. The vexed question of transportation was also discussed. The need for more of our young men and women to offer themselves for the work of the sacred ministry or mission field was also emphasized.

Archdeacon Tackaberry outlined the financial needs of the Diocese for this year, and delegates present agreed to accept the slightly increased apportionments. After refreshments were served by the Wainwright W.A., the Rally was held in St. Thomas' Church in the evening. Canon Tredell gave an inspiring and challenging message to the large congregation, showing how each dollar contributed to the missionary apportionment is used.

Owing to the extremely severe weather most midweek activities have had to be stopped. We have made two attempts to hold the annual meet-

It was fortunate the Wainwright Deanery Conference on January 12th was arranged for that time, and not a week later, otherwise the severe weather would have prevented many attending. Mrs. G. W. Robinson went by train from here. The Rev. H. J. Jones and Mr. Clark got on at Viking. We were joined by others at Irma and there were church people from Heath, Battle Heights, Edgerton, etc. The Bishop and the Rev. L. A. Bralant, of Wainwright, kindly met the train. Archdeacon Tackaberry and Canon Trendell were also in the train. After dinner we went to the church hall and after the usual welcome speeches were addressed by the Bishop, Archdeacon Tackaberry and the Rev. L. A. Bralant, who was made Rural Dean of the Wainwright Deanery. Various discussions were held throughout the day, all of which should prove helpful. There was a very friendly atmosphere—one was impressed somehow of the dignity of the Church and the worthwhileness of any service, no matter how humble, for Christ and His Church. The Rev. H. J. Jones played for the various hymns, etc. A lovely lunch was served to all present late in the afternoon by the Wainwright ladies and others, as some of the visitors had to return home that evening. Those who were able remained for Canon Trendell's address in the evening. There was a good representation at this Conference, but many many more would have been welcomed. There really is a great need for people taking their church work more seriously.

Attendance at church has been rather low at times, probably due to the cold weather and sickness, but perhaps some of us could be present more often. A good resolution for 1943 would be to put first things first and make just as much an effort to attend church as we do our various other activities.

in any capacity, special tribute being paid to Mr. W. F. Grafton, People's Warden, and Treasurer for years. We all share in this, for his interest has touched the work in every sphere. Thank you; we would like you to have "carried on", Mr. Grafton.

The following were elected to office for 1943: Rector's Warden, Dr. H. B. Ness; People's Warden and Treasurer, Mr. A. E. F. Cary. Vestry: Mr. H. E. Holloway, Mr. J. Studholme, Mr. J. Kerns, Mr. F. Stewart, Mr. P. A. East, Mr. P. Colbert, Mr. W. Fitzpatrick, and Corp. W. Wheeler. Delegates to Synod: Mr. Fred Stewart and Mr. W. F. Grafton.

After the meeting, Jessie Maglis sang to us, accompanied by Mrs. Freeman. Tea was served by the W.A.

The challenge for the year is: "Whatsoever He saith unto you, do it." It means we cannot "pick and choose," we have to "take up the Cross daily," bear one another's burdens, offer the cup of cold water in His Name, go into every-day life loving and forgiving. He is working His purpose out, and He expects "those of us whom He has called to service, to hear and obey His Voice." Therefore, "whatsoever He saith unto you, do it!"

Miss Jessie Roper is again in charge of the "Living Message" and the "Messenger". We offer her our great appreciation for her work as President of the Altar Guild. To stay with a thing faithfully, to know that Miss Roper and her helpers will have things right, is something to be thankful for.

Please remember to pray for our Rector, the W.A., our Prayer Partners, Archdeacon and Mrs. Sheasby, and for the Diocese.

Baptism: Edith Rose Wheeler, on the 17th January.

Burial: Ida Grace Lomas, on the 5th January (Bittern Lake).

## Rural Deanery of Wetaskiwin

### CAMROSE

On Tuesday, 5th January, we held our W.A. annual meeting at the home of Mrs. E. V. Kerr. After the usual preliminaries the election of officers took place, the Rector was in the chair. He thanked those who held office in 1942, and urged us to use our capabilities for God. It was a very fine meeting. "Thy touch has still its Ancient power . . ." It has. It works. That Ancient Power, waiting to be called on for strength and guidance.

These are the new officers: President, Mrs. J. Maglis; Vice-Pres., Mrs. A. Wallis; Sec., Mrs. E. V. Kerr; Treas., Miss J. Roper; Dorcas Sec., Mrs. H. Bradley; Little Helpers' Sec., and Prayer Partners Sec., Mrs. R. Fuller.

We should remember these members, especially our President, in our prayers. Times are difficult, but our God is all-powerful, more powerful than the difficulties, whatever they may be.

On Monday, 18th January, we had our annual congregational meeting, and the rather small crowd proved quite representative and warm-hearted in spite of the intense cold outside. With the Rector in the chair, we settled down to listen to the various reports and financial statements, all very satisfactory and showing a balance. Our Rector expressed his sincere gratitude to all who had helped

## The Rural Deanery of Vermilion

### VERMILION DEANERY MEETING

Anglicans from the Vermilion district gathered in town on Wednesday, January 6th, for a rural Deanery meeting with representatives from Kitscoty, Thorncilffe, Pleasant Valley, Manville, Clandonald and Vermilion present. The gathering was honored by the presence of the Bishop of Edmonton, and the Ven. Archdeacon Tackaberry.

At a noonday luncheon held in the Brunswick Hotel, which nineteen delegates attended, Bishop Barfoot gave a short address. The following meeting was held in the Memorial Hall, the speaker being the Ven. S. F. Tackaberry, whose address was followed by a round table discussion based on the theme "Our duty in the place where we are."

At 8 p.m. a Missionary Service was held in St. Saviour's Church, at which the Rev. F. A. Peake, and the Ven. Archdeacon Tackaberry assisted and the Bishop gave a forceful address, on the practice of Justice, Mercy, and Humility, in the every day relationships of life, as the distinctive contribution of Christianity to the Social order of the day. Since this Service fell in the sequence of the local observance of "The Week of Prayer" a goodly number of members of the other Vermilion Churches were present, and all expressed their appreciation of the timely message of the Bishop.

## CHURCH MESSENGER

### ST. SAVIOUR'S, VERMILION

REV. ARCHDEACON LEVERSEDGE

The annual meeting of St. Saviour's W.A. was held at the Rectory, Thursday, January 14th, with 14 members present. Reports were read by the President and Treasurer, each reporting a very successful year. All obligations for the year have been met. The election of officers followed and all officers were re-elected. The Ven. Archdeacon Leversedge gave a very encouraging and inspiring talk to the members. A very enjoyable afternoon came to a close, with tea served by the hostess.

President, Mrs. Ragan; First Vice-President, Mrs. Williams; Second Vice-President, Mrs. Morrison; Secretary, Mrs. Earp; Treasurer, Mrs. Reid; Dorcas Secretary, Miss Bury; Little Helpers, Mrs. Lambert; Educational and Flower Fund, Mrs. Leversedge; U.T.O., Mrs. Scott.

### THE CLANDONALD MISSION

THE REV. F. A. PEAKE

The annual meeting of the Clandonald W.A. was held recently. Officers for the coming year are as follows: President (pro tem), Mrs. E. A. Stockwell; Vice-President and Treasurer, Mrs. Wilkinson; Secretary, Mrs. Stockwell; Educational Secretary, Mrs. R. J. Hagen.

The Vestry of St. Mary's, Clandonald, at a recent meeting, passed a resolution advocating "That a syllabus of Bible Studies, similar to that in use in the Province of British Columbia, and carrying credits towards Matriculation, should also be adopted in the High Schools of this Province."

Owing to extraordinary weather conditions it has not been possible to have services at St. Mary's, Landonville or Holy Trinity, Irwinville, but it is hoped that they will be resumed in the near future.

At Derwent, which the Vicar is able to reach on a weekday by train, our congregation has decreased considerably in the last twelve months. Services are now held in private houses, and with marked success.

### CHRIST CHURCH, MANVILLE

THE REV. S. J. BELL

Despite the severe weather experienced during the past month we were able to have a number of our annual meetings and with very encouraging attendances. Owing to the very low temperature and the seriousness of the fuel situation we have resorted to a practice of pioneer days and are holding one service in the homes. The first of these was at Mr. and Mrs. J. Crofts, the second at the Vicarage, and next Sunday we have been invited to meet at the home of Mr. and Mrs. A. E. Williams.

The annual congregational meeting was held at the home of Mr. and Mrs. E. A. Mercer. Reports received indicated a successful year just past. All our obligations, Parochial and Diocesan, had been met, the church had been painted and tower repaired. Very valuable assistance has been rendered by the Women's Auxiliary and the Girls' Auxiliary. The Choir continues to be of great help. We appreciate the faithfulness of the members and the work being done by Mrs. Arnold as director. A motion was passed to paint the Vicarage this coming summer. The officers for 1943 are: Vicar's Warden, Mr. H. A. Arnold; People's Warden, Mr. E. D. Wright; Vestry, Messrs. J. Croft, E. A. Mercer, Secretary, Mrs. Burch, E. Manz, W. G. Slee, A. E. Williams.

The officers of the W.A. elected at the annual meeting held at the home of Mr. and Mrs. R.

Johnston, are: President, Mrs. D. Burch; Vice-Presidents, Mrs. A. Rutherford, Mrs. H. Arnold; Secretary-Treasurer, Mrs. A. E. Williams; Prayer Partner Secretary, Mrs. W. G. Slee; Dorcas Secretary, Mrs. A. Rutherford.

The annual choir dinner was held at the Vicarage January 18th. This was a united effort, all the members contributing their share, from the turkey to the ice cream. Needless to say it was much enjoyed. Vivian Croft is President; Mildred Jones, Secretary; Peggy Slee and Lucille Swain, Librarians.

Manville was represented at the Deanery meeting in Vermilion, January 6th, at the luncheon and afternoon session. Mrs. A. Rutherford, Mrs. J. B. Burch, Mr. E. A. Mercer, Mr. E. D. Wright were present. From St. Helen's, Stellaville, Mr. and Mrs. J. E. Currey and Mrs. Hobden. In the evening Mrs. Bell and the Misses Mildred Jones, Peggy Slee and Neva Swain attended.

The Deanery sessions were much enjoyed by those privileged to be present. The Bishop and Archdeacon Tackaberry gave very helpful addresses. The chairman, the Venerable Archdeacon Leversedge, directed the proceedings and added much to the fine spirit which characterized the discussions.

**Burial**—January 4th, Manville Cemetery, Thomas Ellwood, born Cumberland, England, resident of Albert S.D. south of Manville. Funeral service was held in Christ Church.

### ST. ALBAN'S, CHAILEY

**Wedding**—At the home of Mr. and Mrs. H. Thomas, January 2nd, Harry Bryson Thomas and Leona Myrtle Brett.

The groom was attended by his brother, Mr. Ronald Thomas, and the bridesmaid was Mrs. Morrison (nee Mary Thomas, sister of the groom). Among those present were Mrs. L. S. Cotter, sister of the groom, and Miss Louise Davis from Edmonton. The newly married couple journeyed to Edmonton for their honeymoon. They will reside in Chailey district.

### WILBERFORCE

We are sorry to lose one of our very faithful families from this district, Mr. and Mrs. G. Thomas and Mr. Cyril Thomas have moved to the city. We know, however, that they will continue their active interest in the work of the church in Edmonton.

### ST. MARY'S, VEGREVILLE

The annual meeting of the St. Mary's congregation was held in the Alberta Hotel, January 29th. Those present included a number from the country, despite the fairly cold weather. Reports showed that twenty-two services had been held during the year. These included ten celebrants of the Holy Communion. Attendances from the country have been good, but many in town have failed to put in an appearance as often as they should. We are hoping for better results this year. The Wardens, members of the Vestry, the Organist (Miss Betty Richards) and the W.A. have carried on very faithfully.

**Burial**—Mrs. Harriet Hughes, former resident of Lavoy, and member of Lavoy congregation. Mrs. Hughes, aged 80, died in Calgary. The burial service was read at the Brown Funeral Home, Vegreville, January 20th, by the Rev. S. J. Bell. Interment had to be postponed until January 28th, when the committal prayers were taken by Mr. T. M. Bennett, Lay Reader.

# THE WOMEN'S PAGE

by Edith Peace

## JANUARY MUSINGS

January has been a very cold month, and I fear that many of us have not been as regular and faithful at Church as we would have liked. It was no weather to leave a car outside for more than an hour, and the street cars seemed to be few and far between. So I had to fall back on the radio. Usually I am in too much of a rush on Sunday to spend much time listening to the radio, so that it came as a surprise to me to note how many different denominations make use of the radio. But, alas, one sought in vain for the Church of England service on the two Sundays in question. Is it that we can't afford to broadcast, or is it that we don't think it is of enough value? I must confess that much of what I heard made me feel a little uneasy. The Perfectionist sects have no appeal to me, and I don't care for emotional addresses, particularly over the radio. Emotion has its place, but not the whole place. I never did feel quite sure about my theology, but it struck me that some of the interpretations of prophecy were unreal, and did not ring true. It may have been spoken with assurance and conviction, but it did not sound very convincing to me. How many of the good Christian folks listening-in will pause to consider that a speaker may be utterly sincere—and utterly wrong. Maybe I was feeling too critical. The Catholic Truth Broadcast also left me unconverted. It should be called the Roman Catholic Truth Broadcast, and one look at the Roman Catholic Church in action in Roman Italy, bears eloquent reply to the extravagant claims of its exponents hereabouts.

I do wish, however, that our church had a regular Sunday Broadcast, if only for the benefit of those isolated Anglicans scattered throughout the country, not to mention those of us who stay home on very cold Sundays!

## SEE HOUSE RECEPTION

Many of us had the pleasure of a glimpse of the new See House this month, and were able to meet the Bishop and Mrs. Barfoot in their new home. It proved to be a very happy occasion. I never did know much about the former See House, but the present one is excellently situated, and is a most beautiful home. Bishop and Mrs. Barfoot evidently enjoyed having us come, and I hope this happy relationship will always be a noticeable feature of our Diocesan life. There were many present at the evening reception, and I am told there were even more in the afternoon. We shall look forward to another such happy event.

## A FIVE-YEAR PLAN SUGGESTION

Our annual meetings are over, and, judging from the reports one reads in the newspapers, many of the same officers have been re-elected. That

speaks of quiet confidence, and is usually a good sign of a happy spirit prevailing.

It has its dangers, however, and I sometimes think that in our Diocesan W.A. we should have a five-year limit on the holding of any offices. One sometimes hears of clubs and organizations where members hold office for ten, fifteen, twenty, and even more years, but I question the wisdom of this, however excellent they may be. One result of this in our own Church is that people with ability, who see no hope of ever having the opportunity of demonstrating their usefulness, seek outlet for their talents in other organizations outside the Church, and even sponsor new organizations within the Church.

A year or two in office is hardly long enough, as it takes that length of time to understand the job fully, and work out any ideas we have in our heads for innovations and improvements. Sometimes we find ability in unexpected quarters. Few who are not well known want to allow their names to stand in contest with those who have held office for many years. So the one in office goes on, adding year to year, and some who have a real contribution to make are never able to make it. A five-year plan would automatically create a vacancy for a newcomer, and there would be no suggestion of hurting anyone who has worked faithfully during the five years, and whose period in office is now up. Perhaps they could be permitted to contest another office, if they wished to do so, and if there advice on the Executive is deemed indispensible. There may have to be exceptions, too, to meet exceptional circumstances, but if we want to interest people in a larger field than their own parish, we must provide more opportunities for service for those who have the ability. It does seem necessary to provide means for a graceful retirement of those who have worked hard, but should now give place to others who will also work hard. To vote them out seems almost unjust and unkind. To have an automatic retirement after, say, five years, would, I believe, help to solve this problem.

## UNRATIONALIZED

By MARY EVERSLY

No coupons needed for a sunset sky  
 With flaming tattered banners floating by.  
 No coupons needed for a friendly hand,  
 Or for a heart to love and understand.  
 Kind human contacts, given without measure  
 And friendship—these are our unrationalized treasure.  
 No coupons for a little place called "Home",  
 A haven or a heaven on earth to come;  
 Nor for the love that makes privations such,  
 We scarcely feel their all too constant touch.

EDITH PEACE.